AN

ANTIDOTE

Againſt the

Sinfull Palpitation of the Heart,

OR

Fear of Death.

Humbly offered to mens ſerious Thoughts, becauſe ſadly occaſioned by

That *Dreadfull* PLAGUE,

And thoſe horrid Fears of Death, that have ſeized This preſent Generation in *England*: whom either *greater Sins*, or *weaker Graces*, or *both* together, have rendred more then ever, *Timorous*.

MADE UP

OF

That Singular and *Soveraign* Scripture,

Hebrews 2. 15.

—And deliver them, who through fear of Death, were all their life time ſubject to Bondage.

By *Robert Tatnall* M. A. Sometimes Fellow of *Trinity* Colledge in *Cambridge*, and lately Miniſter of the Goſpel at St. *John Evangeliſt's* LONDON.

Iſa. 9. 14, 15, 16, 17. ——*For all this his anger is not turned away, but his hand is ſtretched out ſtill.*

Rev. 1. 17, 18. *I am the firſt and the laſt. I am he that liveth and was dead; and behold I am alive for evermore, Amen; and have the keyes of Hell and of Death.*

Pſal. 68. 20. *He that is our God, is the God of ſalvation; and unto God the Lord belong the iſſues from Death.*

London, Printed by *J. Hayes*, and are to be ſold by *S. Gellibrand* at the gilded Ball, and *S. Thomſon* at the Biſhops Head in St. *Pauls* Church-yard. 1665.

Perlegi hunc Libellum cui Titulus (*An Antidote against the fears of Death*) in quo nihil reperio Doctrinæ Disciplinæve Ecclesiæ Anglicanæ aut bonis Moribus contrarium.

Joh. Hall, R. P. D. *Episc. Lond. à Sac. Domest.*

July 6. 1665.

TO
THE TRULY CHRISTIAN
READER.

IT is not a time now (if ever) to compliment with dying men and women that poor aid which any serious Christian can endeavour to give, in such a publick Calamity, as we all now do, or should deeply lament. The unworthy Labourer in this small Piece of Service must acknowledge so much concerning himself, only for his Apology: *That having been some time, till of late imployed in* London, *as a* Minister, *He cannot but* weep *over it, in some Conformity to his Great* President's weeping *over* Jerusalem; *And lisp that tender Affection, which he cannot express to so great a City. For it is below'd of all, and a City once much* in, *and* ('tis hop't) *not now* out *of Gods favour: To be sure not left* out *of the*

hearts of ſome few, who as formerly, do ſtill moſt affectionately pray for her, though they can do little elſe.

The Plague rages amongſt us. Good men as well, though I hope not as much as bad men, are obnoxious to this viſitation. The latter underſtand little of the Duty or Comforts manifeſted in Scripture, Spiritually knowing nothing at all. Such if they will may hear the ſounding of Gods Bowels and tender Mercies to them, as in ſome other inſtances, ſo not leaſt of all in thoſe Comprehenſive, though SHORT INSTRUCTIONS FOR THE SICK, *with ſome other; very lately made publick by an Eminent* Labourer *in the* Goſpel, *which, with his leave, may be ſtil'd His repeated* [Call to the Unconverted] *in* Epitome, *or their* (Now or Never) *indeed. The Lord make thoſe Inſtructions as* effectual, *as they are moſt* opportune *and* importunate *too with mens ſouls. Surely the endeavouring of ſinners converſion, eſpecially at the brink of the Grave, muſt needs be a work of Sage Prudence, and an Apoſtolick Spirit. But who is ſufficient as for that, ſo for the reſt of the Labour?* viz. *The Edification and Building up of* Souls *in their moſt holy Faith,* when *their* bodies *are near ruine? Truly, he that now queſtions (who is?) muſt anſwer for himſelf, that he of all men, is not: Who yet counts it his great Duty to deplore it, as well as to confeſs it: And whilſt he laments his own evident inſufficiency; to rely upon that ſufficiency which is of God; both to Direct, Aſſiſt, and Bleſs the meaneſt of all his Labourers.*

As for good men *and* women, *who are ſo, though they can ſcarce themſelves think ſo, yet they are Chriſts flock; And the Sheep and Shepherds too, cannot but chiefly tender their good. Now 'tis clear that Death is near them as well as others; Yea ſome of Gods moſt precious Children have been ſick of the* Plague, *none that*

I

I know do much doubt it to be King Hezekiahs *ſickneſs unto death; Nay, ſome have dy'd of it, as a moſt Eminent Miniſter of this City not long ago. And 'tis not queſtion'd by ſome conſiderable Divines, but that many of the converted* Corinthians *dyed of the Plague, as well as others of them were much viſited with it, ſo that* many *were ſick, and* many *weak. Whereupon ſome may ſay, there may be no peremptorily aſſerted ground for a good mans looking on himſelf as unconcern'd, and exempted in a common danger and calamity. But however it muſt be remembred, that a good man hath no reaſon to fear the fear of the wicked, whilſt he hopes not their hope: He having more reaſon then any wicked perſons have, to wait upon God for a ſpecial Protection; if the* ninty firſt *Pſalm be a part of his Charter, as no doubt it is. Yet notwithſtanding I find a great Terrour upon* this *Plague even poſſeſſing* Good *as well as* Bad *men. Which I am the more troubled at; becauſe as good people have leſs cauſe to ſink and faint away; ſo Chriſt by their diſpondency hath the leſs Honour. Which* two inconveniencies *much ſadder then a* Plague, *O that I could, as a poor Inſtrument, if not remove, yet abate, at leaſt in ſome: O let Saints bear up, and ſtand in the Gap, or Breach:* Aaron *you know* ran into *the midſt of the* viſited Congregation, *and ſtood between the* Dead *and the* Living *making atonement for them, till the* Plague *was ſtayed,* Numb. 16. 47, 48. *Hath Chriſt made his people a Royal* Prieſthood *to offer up Spiritual* Sacrifices *acceptable by Jeſus Chriſt? and ſhall* ſuch run from *the Congregation? I mean from their Duty, their Calling, their Charge, their own people, yea God and all, in vain? O let Chriſt be honoured for the increaſe of whoſe Kingdom, by the conſciencious labours of Gods Children in their places, The world*

both

both doth and ſhall ſtand through Gods mercy remembred in all his Judgments, even till the great and general day of the Lords Tribunal.

There are indeed no greater Motives to any good Action, or endeavour, then the advance of Chriſts Honour, *and of the* Holineſs *and* Happineſs *of poor ſouls, who may, if they be wiſe, become with* Abraham *ſtrong in Faith, and ſo rewarded with* ſtrong *Conſolation, that believing* ſo, *with him, they might rejoice with joy unſpeakable, and full of glory, not only after, but alſo* before *their* death. *All which is plainly intended in the* Subject, *or Scripture here preſented to ſuch as would be* ſerious *and* ſafe. *Which Deſign of God, and intereſt of man, if it be ſincerely eſpouſed in the enſuing Diſcourſe: God will I hope in mercy pardon, and every good perſon pity his infirmities, who in pity prayes for a* bleſſing *of God upon* this, *and* all *other* means *to be uſed by* ſuch as are ſick of the fears of Death before they are viſited. *Who therefore will not ſurely, when a* Cordial *is brought them from the* God *of Heaven, fling Glaſſe and all, in contempt at the poor* Meſſenger; *who is*

(Chriſtian Reader)

Thine in the LORD heartily,

R. T.

An Antidote againſt the Fears of Death.

Heb. 2. 15.

And deliver them, who through fear of death were all their life time ſubject to bondage.

When the ſerious thoughts of *Mortality and Eternity* do awaken our *ſpirits* to look about us, whoſe *Bodies*, when once *God* is *angry*, are but *duſt* and *aſhes* under a *conſuming fire*: When *Peſtilence*, *War*, and *Famine* are at the doors, and look in, yea, enter in at the Windows, cloſely following Poor men and women, as *Phinehas* did *Zimri* and *Cozbi* into their

very Tent to slay them: When *Gods* Prisoners are shut up from all *comfort* and *Company* of this life: Then, surely then, no *fellowship* like the *fellowship* of *Christs* sufferings; No *Sanctuary* like his *Sepulchre*; No *Physician* like *him*, whose *blood* is of infinite *value* and *vertue* too; No *Deliverer* from the miseries and *fears* of *death* but this Jesus; this Christ that dyed. For his Death affords bread broken and ready prepared to refresh and revive both the *living* and *dying*: His blood shed is the best Weapon-salve, or Plague-water; the only Preservative of all those that have received the Arrows of the Almighty, and the Messengers of Death; whether we consider Famine, Wounds, or Plague of mens own hearts, or bodies. But it is comfort against *Death* in general, and the *fears* of it, that I design for the benefit of the Saints timorous souls, partakers with me of flesh and blood, who must *certainly*, and may *suddenly* dye: And blessed Eternally be the Lord Jesus, it is his *Grand* and *special design*, who because the children did partake of flesh and blood, and too much communicate in its fears of Death, did himself take part of the same; he *lived* and *died*: That so feeling the bitterness both of the *life* and *death* of flesh, he might as *comfort* his people in all their tribulations, *so* especially *deliver* them, *who through fear of death, were all their life time subject to bondage.* I need not tell you a thing so obvious, How that Christ in his highest *preheminence* is the theame of this Epistle to the Hebrews; which after a glorious and singular manner displaies the honour and excellency of Christ before the eyes of all, both Jew and Gentile, who are too too prone to have very base and low thoughts of his *Incarnation* and *Humanity*, much more of his *Death* and *Passion*. I shall therefore more

more narrowly acquaint you with the import of this Text: The which, with the preceding verse, is enough by Gods light to give us a soul animating and transforming view of Christ. Where we may see him *triumphing* with all his elect *Souldiers*, some *worthies* especially, over *Death* and *Hell*, and the *Devil* too. *Forasmuch then as the Children are partakers of flesh and blood, he also himself likewise took part of the same, that through death he might destroy him that had the power of death, that is, the Devil; and deliver them who through fear of death, were all their life time subject to bondage.* *Wherein* you have, as in the *Coherence*, not only *Christs* and the *Saints* death, but also their victory over it. In the Text it self you have these two parts:

1. The Saints *misery* by *nature*, not only to *dye*, but before hand to *labour* under the fears of death; their *subjection* to *bondage*, with the *continuance* thereof; *All their life time.*

2. Their *deliverance* by *Christ*; *And deliver them who through fear of death were all their life time subject to bondage.* Where you see their *deliverance* is very *comprehensive.* *And deliver them:* Their *persons* are gloriously delivered; whether you respect *death* it self, the *power* and *sting* of Death, or the *fears* of Death, or that *bondage* upon the account of those fears, which renders their *life most uncomfortable.* The deliverance by Christ bates none of these. Now there are some words and passages in my Text to be opened, that I may clear my way to the *Doctrines* which are to be found in this blessed Scripture, Being all *such*, as highly concern all mortal men, especially in a time of *great mortality.*

1. Then, *what Death* is this? Which is brought in

here as a *King* of fears, so terrible, that the *Devil* seems to be but its *Vice-Roy*; who would never be so *dreaded*, were it not for *death*, from *which* he receives power to Captivate and tyrannize over the poor *Consciences* of men, that are *cow'd* with guilt, and *enfeebled* with the hand-writing against them in their own breasts; who when most carnally asleep, do notwithstanding now and then sadly *dream* of some sudden reckoning and dreadful *execution*.

2. *What* are these *fears*? Seeing fear of Death is so natural to, and common amongst the Saints.

3. What is meant by *being subject* to *bondage*? Are not all Saints more or less subject to many sad fears of death? Even those that sometimes can *vaunt* over it with the Apostle *Paul*, may sometimes also fear least at death they suffer *shipwrack*, and become *Cast-aways*.

4. What is meant by *all their life time*? What deliverance if all their life time so subject?

5. What is this *deliverance*, wrought thus for the people of God by the *power* of *Christ*, and the *transactions* of his death? To these reasonable *demands*, briefly.

First, What *Death* is this here meant? It is unquestionably *natural* death; the dissolution or departure of the soul from the body: The body *one way* to the dust and grave; the soul *another way*, even to God that gave it. This is the Death here spoken of; The more terrible for the certain *judgment* of all, and Eternal *damnation* of most, immediately consequent thereupon. Now inasmuch as a little before the Text, *flesh* and *blood* is mentioned, which most shrinks from death, as that part of a good mans nature that suffers by death the only

damage:

damage: And in as much as Christ therefore took part of the same flesh and bloud, and so therein tasted death for every man; it is but plainly absurd to doubt that *natural* death is here meant.

Secondly, What are the fears of Death here spoken of? Seeing fear of Death is so natural to, and common amongst the Saints. The *Text* will *answer* for me; the latter expression in the *words* resolves you. They are *slavish* fears, not *natural* or *filial*. Such fears as when in any measure in the Saints, have a certain *tang* of the *spirit* of *bondage*; Fears which do *debase* the *ingennity* and *confidence* of *children*; As Saints are called just before the Text, *For as much then as the children are partakers of flesh and bloud*: And so thereupon indeed are *naturally* subject to great fears, and by *sin*, to much bondage too in their sence and apprehension of Death; therefore Christ took part of their flesh, that he might deliver those who by reason of their flesh and bloud were subject to great fears of death: That so he might recover them into the just *temper*, *ingennity*, and *liberty* of the children of God.

Thirdly, What is meant by being *subject* to *bondage*? Are not all Saints more or less *subject* to very great and *slavish* fears of death? Yea, such as can sometimes *vaunt* over it with the Apostle *Paul*, do yet sometimes also even fear least at death they suffer *shipwrack*, and become *Castawaies*. I answer, It is not to be understood that any are *so delivered*, as to be *quite rid* of these fears, or of all *proneness* to, and *possibility* of them; that they see and hear of these enemies no more. For according to such a kind of meaning; the deliverance could not be wrought till *after* death; after which Saints shall neither sin, nor sorrow, nor fear, nor be in

bondage

bondage any more. If such were the sence, then the words of the Text should not run as they do thus, [*Who were all their life time subject to bondage,*] but who *were*, and still *are*, and *shall* be *till* death subject to bondage, yet who indeed shall *after* death be perfectly delivered from the fears of Death. Truly, as the Text can by no means admit or bear such a reading; so no reason can make clear sence of it. For to be freed from the fears of death, declares death *not past* but *to come*, and so notes a deliverance wrought *in this life*. What great purchase were it, should a man undertake to deliver me from the fears of that *evil*, which I have already quite *past through*? So absurd is it to imagine, that Christs actual delivering of Saints from the fears of Death commences not, or begins not, till both *Death* it self, and the *fears* of it too, are all naturally together with it *first past*; and quite *gone*. Nay, truly the wickedest man dying in his sins, may be as properly said to be delivered from the fears of his natural death, a moment or two after he is dead; for how can he *fear* what he is sure is irrecoverably *past*? If a man *dies*, shall he *live* again? Nay, shall he *dye* again? So that if this be all Christs death doth for the Saints, that when they be dead they should not fear *dying*, or a *past death*; it then doth but *actum agere*, doth but what is *done* to *hand* by every ones *death* it *self*. Well then certainly Christs delivering Saints from the fears of death must denote death not past, but to come unto the delivered. And thereupon *Subjection* to *bondage*, *cannot* signifie any *proneness* to, or *possibility* of some evil fears of death, as that from which the Saints are *in this life* delivered; But somewhat more concerning, and indeed more *miserable*, plainly and Emphatically given out in that very significant

Job 14.14.

word

word ἔνοχοι, [ἔνοχοι ἦσαν δουλείας.] For this word ἔνοχοι, which we find rendered in the Text *subject*, signifies such as are *bound, held fast*; some rendering it, *obnoxii*, some *obstricti*, some *qui tenentur*, all agree in the same *notion*, of its importing as much as *bound, held fast, manicled* or *fettered*: *Held fast* as a *bird* taken in a snare, or a *Malefactor* arrested by a Serjeant, or as a *condemned man* manacled and fettered against the day of *Execution*, and so *held fast* as to be in hourly or frequent fears of death; which whether it be the *constant* condition of all or any of Gods people all their daies, comes next to be considered.

4. What is meant by *all their life time?* What deliverance if all their life time so subject? I answer, it is plain, that by *all their life time*, must be meant *all that part of their life time, before* they come to enjoy the benefit of this deliverance by Christ; and is equivalent to [*All their former life time,*] looking *backwards* to their *first*, not *forwards* to their *last breath*. That the *time past* of their life is only here intended as the *time* of this their *bondage* is clear in the very Text; [*Who all their life time were,*] not still *are* or *shall* be: But only who could never *otherwise* all their life time or *before*, get any true freedom from these fears, and this bondage *but by Jesus Christ*, and that upon the most *serious meditation* and due *application* of the *merit* and *designs* of his Death. So then the Saints are not all their life time, *enslaved*, bound, and as it were manacled and fettered in prison; but coming to a right understanding of *Christs death*, they are wonderfully set *loose* and at *liberty* by Christ: So as not to be *held fast* in the clutches of Satan; although all their life time before, *Conscience* and the *Devil* held them *fast* by the fears of Death and Judgment.

Judgment *After* which *Liberty* ſo obtained, none of Gods people are *quite* taken *priſoners*, held and bound *hand* and *foot*, as we ſay, with theſe *fears*; though alas, *many* times ſorely *aſſaulted*. The Devil may be ſo bold as to *arreſt* them with theſe *fears*, but can never *altogether* captivate and *enſlave* them, much leſs *carry* them away as it were to the *ſtrong Hold*, and detain them under the power thereof. Where ever he finds Gods children *arreſting* them with theſe fears of death, he finds them in *privileged* places, as I may ſay; his *Arreſt* is againſt the *Law* of *God*; the *Goſpel Charter*. And there is *one* eſpecially, if fled to, and *called* upon, that will take off the *Arreſt*, even *Jeſus Chriſt*, the *Captain* of their *Salvation*, and powerfully deliver them from the Devils black frightful ſuggeſtions, and all thoſe aſtoniſhing fears; having *deſtroyed* him himſelf, and *already* put him to his *fearing* and *trembling*. *That through death he might deſtroy him that had the Power of death, that is, the Devil, and* (So) *deliver them, who through fear of death, were all their life time ſubject to bondage.*

Fiftbly, What *deliverance* is this? Wrought for the people of God by the *power* of *Chriſt*, and the *tranſactions* of his *Death*. It is a *deliverance* ſo *deſcribed* here, (to obſerve the Logick of the Text,) as that it directly *carries* our *eyes* to behold, Firſt, The *Deliverer* himſelf, *Jeſus Chriſt*. Secondly, The *miſery* he *delivers* from.

Firſt, The *Deliverer* himſelf Jeſus Chriſt. And therefore we are to *conſider*:

1. That it is a *deliverance deſigned* and *intended* by him; *That* he might deſtroy him that had the power of death, that is, the Devil, and (alſo *that he might*) *deliver*

deliver them who through fear of death were all their life time subject to bondage. *By* taking unto himself flesh and bloud, *By* living and dying, this was his *great Design* to deliver poor mortal men from the fears of Death. Great Comfort surely! *He, he,* will not fail of his *end.* How great is he who disappoints the devices of the crafty, so that their hands cannot perform their enterprize? And there is none that can *controule* him, or hinder him in his *design,* who ran down the Devil himself that stood in his way. He was so set on this *design* of delivering his children from the fears of Death, that he destroyed the Devil, who had the greatest power of death to oppose him.

2. As it is a Deliverance *designed,* so *purchased* by him, at the price of his Death. He tasted death for every man, that he might deliver, &c. He *purchased* with his own bloud the deliverance of his people from the fears of death.

3. As *designed* and *purchased,* so really and actually *vouchsafed*; he destroyed the Power of the *Tyrant* who detained them as slaves, and set them at liberty. As it was said of *Herod*; He was *dead* that sought the Childs life; so may it be said of the Devil; He is *destroyed* that enslaved the poor Consciences of mortal men with the horrid fears of Death *. And they that are in Christ are not under his power; so it may be said of them only that they *were* subject to bondage, closely held to it; but *now* they *are* loose and at liberty, to serve God without fear in righteousnes and holines all the daies of their life. But now,

* *Ita prostratus est (Diabolus) ut pro nihilo habendus sit, ac si nullus esset.* Calv.

Secondly, This *Actual* Deliverance is *further* described so as to lead us to the Consideration of the *misery* from which Christ delivers his people, and that

under those words; *Death, Fears, Bondage.*

1. From Death it self, I mean the *misery* or curse of it. It is true all Christs *redeemed* ones *dye*; or, are *translated*: But Death is not death to them; but rather a meer *shadow*; and whilest it is a sad *reality* to others, it is truly but as a *sleep* to the Saints. It is said therefore of the best *meer* men, they *slept* with their Fathers; But of the *Best* and *Greatest God-Man Jesus Christ*, that he *died*; He tasted of death for every man, as you have it a little before my Text, that is, for the good and advantage of all the children. He tasted for them, (it is a *μετωνυμις*,) he drank up that Cup; * He tasted so as they never do, that they might not taste the *bitterness* of Death. He *tasted* it *for them*, they only as it were *kiss* the Cup. Christ *dyed*, they *sleep*. Now who will say, that *sleeping* is *dying* indeed; that it is a misery or imperfection to fall asleep: Unless we can think *Adam* to be miserable in innocency, and fallen before his wife tempted him, or was yet made of him; for he was asleep when *Eve* was formed of his Rib. Sleeping then is not a misery, no more is the Saints death, who fall asleep in the *state* of the *best innocency* by the *righteousness* of *Christ*. There may indeed be some similitude in the Saints *death* unto the *imperfection*, and (which sweetens the matter) unto the *necessity* and *refreshment* of sleep, taking it at the worst, after that the Fall had decayed mens *Constitutions* and *Tempers*. There may be, and often are tossings and wearisom tumblings on a death bed, and sometimes, anguish, agonies, terrible Convulsions; but these are only like the difficulty, which a weary Traveller meets with in falling to sleep; whose sleep is nevertheless sweet to him: Or like the terrible dreams a healthful man may have in his sleep, which are more

1. Kings 2.10.
1 Kings 11.43.

* *Γευσηται θανατου, id est*, mortem sentiret, *Metaphora sumpta a* Propinato *calice, ex scripturæ more, quem etiam servavit* Christus *in triplici illa sua oratione, cum ad mortem properaret, Vid. Joh.* 8.51. *Quibusdam etiam placet, istud eo referre quod vere quidem mortuus sit, Sed tamen mortem quasi degustarit duntaxat, ut qui mox resurrexerit: quâ ratione dicuntur etiam nonnulli bonum dei donum gustare, quod mox evomant, infra,* 6.4. *Sed hoc non placet.* Beza.

more disturbance to his *fancy* than *sences*: For usually the body is past sensation, or but of a very dull sence and feeling in such gasping difficulties. Such Convulsions frighting more the *Beholder* than the *Patient*; and are but (as I may say) the sad dreams of a dying man upon his falling to a deep sleep: when he awakes, all is well: for he did but dream it was ill with him. But however that soul is but little concerned in all this, which is delivered by Christ from the *proper pains* and terrours of *Death*.

2. Christ delivers from the *sting* of Death, *Sin*, which is remarkably signified in the word κέντρον, in the Text, which with a *Genitive*, as it is here, is used in good Greek Authors, to signifie the *Obligation* of *guilt* to a due *punishment* of a *broken* Law: And so consequently here to Death, the wages of sin, which terrifies at distance, and enslaves the Conscience. [*Subject to Bondage*] that is, by the *guilt* of sin, to the enthralling *fears* of its due *punishment*, *Death* *. But from this *sting* of Death are Christs children delivered, witness the Apostle *Paul*, 1 Cor. 15.56,57. *The sting of death is sin, and the strength of sin is the Law; but thanks be to God who giveth us the victory through our Lord Jesus Christ.* *Victory* by *Christ*, or *deliverance* from the *sting* of Death, made him sing, *O Death where is thy sting?* Death is but as a *Serpent* to be *played* with, because the *sting* is taken out, to be scorn'd therefore, rather than feared. So that you see, the *safety* and *sweetness* of this deliverance by Christ consists in his *disarming* this enemy, pulling out that only bitter and mortally wounding *sting* of Death, *Sin*.

* Beza therefore renders that part of my Text thus: *Quotquot metu mortis per totam vitam* Damnates erant *servitutis.*

3. Christ *Delivers* his children from the *slavish fears* of Death and the very sad *bondage* of them; This

indeed is the *top* and *perfection* of this deliverance; The very *expreſs notion* of the *Text*, and muſt be made out in the *ſequel* of the *Diſcourſe*. To all which reſolves may be added: That as this happy deliverance is the *real* portion, and *really* enjoyed priviledge of *real* Saints, (Chriſt taſting death for every man, who is of that bleſſed *Fraternity*, the *children* of Chriſt; as they are called by Chriſt himſelf a little before the Text, *v.* 13, 14.) So alſo muſt this *deliverance* be acknowledged upon the firſt enjoyment at leaſt, to be not ſuddenly *perfect*, through the weakneſs of believers faith; yet notwithſtanding it is *ſufficient* through Chriſt to bear them out in all their *encounters*, even at length unto *Conqueſt*, yea, *Triumph* too. Thanks be to God who gives us the *victory* through our Lord Jeſus Chriſt, and makes us without fear ſing, *O Death where is thy ſting?* For as God, even ſo Chriſt gives all his benefits *liberally*, and upbraids not, and that *without* any *difference* or reſpect of perſons, to *all* that ask in *faith* without any wavering. His bleſſed will is, That his *free born children* ſhould not only *have life*, but *have* it *more abundantly*; that is, comprehending naturally this inſtance, *That they* ſhould be *more* and *more abundantly* freed from the ſervile fears of death, not only from the *domineering prevalency*, but the *diſquieting preſence* of them. Now the words lying open to view, you have a moſt fair *proſpect* of great and ſweet *variety*; which *naturally* ſprings up, out of this moſt fruitful *field*, that if *digged* and *ſearched* will yield very holy *meditation* and *diſcourſe*.

Concerning this Scripture, I may ſay truly in the words of the Apoſtle *Paul*, when he was comforting *timorous* ſouls under their *fears* of *Judgment*, and ſo very pertinently to my buſineſs in hand: Behold here, how

how our Lord Jesus Christ himself, and God even our Father, who hath loved us, and given us everlasting consolation and good hope through grace, do here *comfort* your hearts by the most warm breathings of the Holy Ghost the *Comforter*, *who* indeed is then a *Comforter*, when all else are but *miserable ones*. His *Cordial* here is very singular and soveraign, the *Ingredients* very precious and various, and not a little *conspicuous* in these following *Doctrines*; some of which are raised from the *fourteenth* verse immediately *preceding* my *Text*; some from *both verses* together; and some from the *Text* it self *only*.

1. *The fourteenth verse* exhibits to you these *seven Doctrines*.

First, *That the unconceivable love of the Son of God to his dear children, made him come down on earth and become man.*

Secondly, *That Christ in his humane nature is as very man as any of the Elect, his flesh and blood not only being like ours, but part of our substance.* He also himself likewise took part of the same: So that he *himself* is of the same *stock* of *Adam* and *Eve* as surely and *verily* as any of us.

Thirdly, *That sinners out of Christ are under the sentence of Death, such as are not Gods Children are under the Devil their fathers cruel severity*, that is, *under the power of Death*; or, *That Satan hath the power of Death over all such as are not delivered by Christ from his Power.*

Fourthly, *That Christ hath destroyed this his power, for the sole benefit of his children, true believers.*

Fifthly, *That the way how Christ overcame Satan, and destroyed his power, was by his own death.* Or, *Christ by his*

his own death conquered that Tyrant the Devil. Which *destruction* of the *Devil* by the *Death* of *Christ*, because alledged here by the Apostle as Christs *intermediate end*, in subserviency to his *Grand design* of delivering his children from the fears of Death, I shall only a little pause upon. The *Devil* was no sooner *our* enemy, but *Christ* was his. The *Devil* said to our first Parents, *Ye shall not surely dye*, but *Christ* only made it good. Though the Devil meant nothing *less*, yet Christ nothing *more*; see the Devil in his colours. First, he *tempts* to sin, *with a surely thou shalt not dye*, and yet presently upon the *Commission* of sin, he *torments with a surely thou shalt dye.* He speaks his *own* plainly when he tempts to *sin*, but he speaks in appearance *Gods words* when he tempts to *despair.* How much harder then is it to resist his temptations to *despair* of pardon, than it is to resist those his temptations by which he would bring us into a *sad need* of it. But he is a *Lyar* in *both.* For he spake in his first temptation to sin against his own *judgment*, who verily thought man by sin would most irrecoverably dye, and that for ever. And when he tempts all men to despair with a *surely ye shall dye*, he knows he lies. For Christ in all Ages effectually delivers all his Children. Whether Satan say, *thou shalt not* surely dye *before* sin committed, or *thou shalt* surely dye *after* sin committed, he knows he lyes; in the *one* he lyes against the truth of the *Law*; in the *other* he lyes against the truth of the *Gospel.* In the *one* he lyes against the true meaning of an *Enacted* Law; in the *other* he lyes against the truth of the *repeale*; or in the *one* he lyes against the truth of Gods *threats*, and the *condemning power* of the Law; in the *other*, against the truth of Gods *promises*, and of his incomparably glo-

rious

rious *Act* of *Indempnity*. He thought indeed seeing he could not be *exalted* above *God*, he would become a petty *Tyrant* (as his ambition thirsted) over poor mankind, and thereupon laboured to bring man by sin *under* his power, the power of death; but wherein he dealt proudly *Christ* was above him; *Christ* in mans nature dyed for man; so that though in as much as Christ *dyed* the Devil *bruised* his *heel*, yet Christ by his own death defeated his design, and *bruised* his *Serpent-head*, which he will not be able to get *healed* for ever: whereas Christ only *was dead*, but *is alive*, and lives for *evermore*; as before by death to *vanquish* him, so eternally by the power of his Life and Raign to *keep* him *under*, in *chains* of *darkness*; and also to *deliver* his children from his power of Death; who though they *sleep*, yet shall *wake* again *Eternally*.

Sixthly, *That Christs death conquered the Saints death*; even the *power* of it lying much in the hand of the Devil, was *destroyed* with him. Death is our enemy, Christ encountred it for us, in our stead; verse 9. the Apostle, speaking of Jesus, saies thus; That he by the grace of God should taste death for every man; *for him*. He *conquered* our enemy death, by *dying*, by *bearing*, and so *breaking* off from us all its *malignant* force, that it cannot reach us therewith when it ruffles most. It is our *last* enemy, but *already* conquered by Christ. Christs *death* it is the Saints *life* in Death. Christ hath given death its *deaths wound*; and though at its last *gasp* it would lift up its self, and grin upon a dying Saint; yet behold all its *venome-teeth* are dasht out by the power of Christ; and its *sting* to seek. It laies only upon him a cold and feeble hand; but cannot break a bone, as I may say, nor do the least hurt. It only

rocks

rocks the body asleep, and makes way for the soul to enter into its Masters Joy, unspeakable indeed and full of glory. As the Devil, whom Christ rebuked in the possessed, tare and rent the body, it is true; yet durst not but come forth and depart; and though the body was left on the ground *as dead*, yet it quickly appeared to be *alive*. So death may teare and shake a Saints body at its dissolution, and leave it for dead on the ground, yet it hath no more to do to touch it; the very body (as the grain sown in the earth is a springing up, though at first slowly, with a new life;) I say the body shall in spight of death live again gloriously at the Resurrection, and never dye; because death is conquered and destroyed for ever by Christs death, who was dead but is alive for evermore, *Amen*. Neither is the Saints sleeping at their dissolution, a bare piece of Rhetorick, but a most real notion: Wicked mens bodies may be said indeed most *properly* to suffer death; for though they also shall rise again, yet it is to lead a *life* in those raised bodies *worse* than *death*. But now Saints bodies are, whilst in the grave, really united to Christ; which real union of their dust to Christ, is a glorious security of their bodies blessed life, which the former bare union of their souls and bodies together before death could never give them.

Seventhly, *That seeing Death and Devil was thus to be destroyed by Christ, it behoved Christ to be a mortal man to dye, as well as God-man thereby to conquer Death.*

2. From the verse immediately *preceding*, together *with* my *Text*, these *two Doctrines*:

First, *That as Christ by his Death conquered the Devil and Death: So also by the same Death of his, he delivered*

vered his children, true Believers, from the slavish fears of their own death.

Secondly, *That there is none but Christs children can have solid and true courage against Death.* Not a *free* man in the world, but a true *believer*, all the rest are bond-slaves, fearful, the Devils prisoners. Whatever foolhardiness there may be in the world, falsly called valour and contempt of death; yet it is far exceeded in the same kind, by the more sinewy strength and daring boldness of many brute beasts: And in them rather it is *valour*; in man *madness*: The Brute dares to *dye*, but man more void of strength and reason, dares *dye* and be *damned* too. But sure all such men in their natural condition are past feeling, or *Cowards* only to themselves; so unreasonably dastardly, as to *dare* rather to look *death* in the face than their *own* awakened *Consciences*. For they that seriously meditate and *know* both *themselves*, and *Death*, and *Devil*, instead of pretending *valour*, must needs yield themselves *Captives* to the fears of Death: for stouter Creatures than sinful, wicked, unregenerate men; even the *Devils themselves* under guilt, do *fear* and *Tremble*.

3. From my *Text alone*, only these *three Doctrines*.

First, *That there is a natural fear of Death as well as of the Devil, rooted in all mens hearts alwaies, whilst they are out of Christ at least.* I say *alwaies*, Though not alwaies *felt*, yet easily *awakened*; as, by raging *guilt*, a tempting *Devil*, and sore *judgments* inflicted on them by an *angry*, yet most *righteous God*, visiting their Iniquities.

Secondly, *That this fear puts men in bondage.* So that they dare not by reason of sensible and evident danger of *distraction*, meditate seriously upon *death*, Gods

judgements, or *Hell*, so clearly and confessedly deserved by themselves.

Thirdly, *That Christ is the great Deliverer of his People from the slavish fears of Death.* I shall, God assisting, as it concerns me, duly eye all along the *death* of *Christ*, by the which Death of his *He* doth deliver his People from the *fears* of their own death; yet intending to speak as briefly, and with what advantage I can from the Scriptures to this singularly comfortable Doctrine, I shall take the *latitude*, which the *absolute consideration* of the Text clearly gives me, according to the Doctrine already laid down in *these words.*

☞ Doctrine, That *Christ is the Great Deliverer of his people from their slavish fears of death.*

It is the will of this great *King* of Saints, and *Prince* of *Peace*, that all his *People* should live up to their *privilege* and his *honour*: Not as *sins*, much less as the *Devils* or *Deaths* slaves, but as *Children*. *Christ* is called, the *Everlasting Father*; and here before my Text he himself *owns*, and *answers* to that name; *Behold, I, and the children which God hath given me.* Christs great *design* is to make his children, children indeed, *free* indeed from the servile fears of Death. This *Prince* of *life*, as he is called, *Acts* 3.15. will not have his children slaves to *death*; no, nor to the *Prince* of Death the *devil.* The Method in prosecuting this truth, shall be by the Lords concurrence; First, To prove that the Lord Christ is such a Deliverer. Secondly, To shew how he actually manages this deliverance of his Saints from their fears of Death. Thirdly, To Apply.

First, Then to prove that the Lord Christ is such a Deliverer: For such a *glory* of our blessed Saviour is highly worth the *beholding*; yea, men and Angels *displaying*;

displaying; and therefore not a needless thing to prove. It is never sufficiently seen and admired. This *considerable* and *comfortable* part of the Saints deliverance by Christ, is one of the *fairest* and *rarest* Jewels in the *Diadem* of this King of Saints. *He is the Deliverer of his people from the fears of Death.* Therefore as the Apostle saies a little below my Text, Consider then the *Apostle*, and *High Priest* of our Profession *Christ Jesus*; Consider well your great *Messiah*, O Saints, behold your *King*. See then,

First, He hath *power enough* thus to deliver. Is he not *God man?* And indeed what is a *Jesus*, a Saviour, a Deliverer without Power? But can his power conquer his peoples *Enemies*, and their *fears* too? With Jesus all this is possible, and more too. See the power of his *Scepter*, Heb. 7. 25. wherefore he is able to save them to the uttermost, that come unto God by him: Not only then from all enemies, but from all fears in the way. *To the uttermost*; As, from the misery of Death it self, so from its killing fears. Now consider a little; will deliverance from the soul-disquieting fears of death, be lookt upon and judged a proper, real, yea, great Deliverance? And shall not Jesus be the Author and finisher of it, who can save to the *uttermost?* This is not surely below or above his power that can deliver to the *uttermost*. Nothing truly deserves the name of Deliverance, but this expression (*to the uttermost*) comprehends it, *Luke* 1. 74. There you see, deliverance out of the hand of enemies, and serving without fear go naturally together, and will Christ separate them? Now can Christ thus deliver from the fears of death, because to the *uttermost* those that come unto God by him, and yet a soul that comes unto God by him, never so

delivered? How is it possible? The Philosopher will laugh at this doubt or denial, with his *Frustra est potentia quæ non producitur in actum*, That power is in vain that is never exercised. Can the Sun withhold the force of its power to heat, from any thing it shines upon? Can a *Mother* forget her *Child*? So, can the *Everlasting Father* forget *his*? Can Christ withhold or deny the effectual influence of his power to deliver to the *uttermost* them that come unto God by him? When once this Sun of Righteousness is risen with healing under his wings upon any poor soul, the *warmth* of his continual beams, ever and anon breaking through all clouds and overcasts, cannot but dispel and work out of that soul all the *chil* fears of Death.

Secondly, As Christ hath power to deliver his people from the slavish fears of death, so also an *indispensable obligation* thereunto lying upon him as Mediator. This is an invincible argument with the former: And if you consider well in whom this power resides, you cannot have the least scruple or darkness in this Point; Who is it then? Truly, God-man, the Son of God and of man; who is what he is as a Christ, a Jesus, a Saviour, for the real and effectual good of all his people, who cannot, if they will, but sooner or later, in some measure, as really partake of every vertue and benefit of Christs death, which they stand in need of; as ever Christ did partake with them of the same flesh and bloud. For as *Mediator* he is *obliged* to save to the uttermost, 1 Cor. 1 30. *But of him are ye in Christ Jesus, who of God is made unto us* (as) *Wisdom, Righteousness, Sanctification,* (so) *Redemption*; Christ cannot and will not deny any real Saints that universal and full Redemption and deliverance which God hath made over to

them in and with his Son. The world out of Christ cannot claim a comfortable interest in Gods power, whom they have perfectly disobliged, and can by no manner of proper merit oblige him again. But now Saints may claim an interest in Christs power to save them to the *uttermost*, because he is made of God to them *Redemption*, without any exception of so considerable a *Redemption*, as this is, from the fears of death; or indeed without *possibility* of any such *exception*. For if Christ be made to the Saints *Righteousness*, the Law is satisfied, the sting of Death, sin; and the strength of sin, the Law, is all quite taken away by a pardon given us through Christs satisfactory and meritorious righteousness. If Christ be made *Sanctification* to us, the power of sin is also much subdued, so that the hearts courage is no more so weakened by sin, nor such an enmity against, and thereupon such a suspicion of Gods wrath maintained, as before; nor in a word, such a spirit of bondage again to fear, as formerly. And then if Christ be made *wisdome* to us, he gives us light, whereby to discover the truth and benefit of all this grand provision for our souls peace and rest: What then can his being made *Redemption* to us be more, over and above, or less? Then his rescuing our hearts and consciences from the slavish and foolish fears of any damage by Death, that penalty of the Law, the wages of sin, the worst that can come. Christ removing the guilt of sin as our *Righteousness*, and the power of sin as our *Sanctification*, and also removing our ignorance of deaths impotency in such a case to hurt us, as our *Wisdom*, hath left nothing to be done more, or in the next place as our *Redemption*, but the removing also the impotency of our hearts in such unreasonable fears of

Death,

Death, which he hath so disarmed not only of *weapon*, but of *power* also to hurt us. Now all this he is obliged to do for the Saints; For how is he made all this to them, if it reach not their souls? Separate not what God hath conjoyned in your Saviour, one and all in some measure is every Saints portion. They cannot ask more of each than is prepared for them in the fulness of Christ: Nay, not more than they have clear title to, as much now as ever any Saints had in any former ages, because Christ is made of God to all Saints in full; *Wisdom, Righteousness, Sanctification*, and *Redemption*. Poor souls, power in God for your good you can hardly conceive, sith by reason of sin he that made you by his power, may refuse to save you by his power; well, yet power laid up in Christ for you, may well encourage you. God hath therefore lodged power in Christ God-man, to let poor Saints, believing in him, see their *interest* in it, and *marriage claim* to it; to let them know, he would have his power actually deliver and save them to the *uttermost*. Go to God by him, and he is not only able, but obliged to *carry* you to *God* without *fears* in the way: It being his very *Office*, as Gods High Chamberlain, *one* set over the house of God for this purpose, *Heb.*10.21,22. But to support this with another *Consideration*.

Thirdly, As Christ is able and obliged, so *willing* and *faithful*; as *willing* as *able*, and as *faithful* as *obliged* thus to deliver. Truly this with the first, I mean his *willingness*, *faithfulness*, and his *ability*, (which was first mentioned,) might easily be granted by any that consider the Person, God-man, here spoken of; yet because it makes much to this present purpose I must shew you some Scripture, that commands us to consider this

this in him, as *Heb.* 2. 17. *Wherefore it behoved him in all things to be made like unto his brethren, that he might be a merciful, and faithful High Priest. Merciful*; He took our nature, our very *flesh*, that he might be more tender of, and merciful to us in our danger, and *fears* of dying; which by reason of *flesh* and *blood* are incident to us. And then *faithful*, that is, so sensible of every thing, tender and pitiful, as faithfully to improve his great Ability to save and deliver to the *uttermost*. As his *power* is large to the *uttermost* of our misery and fear, so his *faithfulness* is as large as his power. He must then of necessity be an actual *deliverer* of his people in all points, not only from their *Enemies*, but from their *servile fear* of them: As from Deaths *misery*, so from the *fear* of it, that they serve God without any such horrid fear, in righteousness and holiness all their daies. And the reason is *cogent*; for in him concur sufficient ability to save, and an indispensable obligation thereto from the immutable *purpose* and appointment, mutual *agreement*, and *mercy*, both of his father and himself, and also particularly a great obligation from the power of his *Sympathy* with those whose natures and flesh he took up; and then as sufficient *ability*, and indispensable *obligation*; so infallible *faithfulness* meet gloriously in this blessed Jesus, and speak him an *Almighty* Deliverer of his people from the fears of Death. Doth not all this appear? He dyed. Who could, who would so dye?

Before his *death* he cryed; *Let this cup pass*: that so no Saint might fear its approach: *He at his death* cried out, *My God, my God, why hast thou forsaken me?* That so no Saint might at his own death cry out fearfully, as forsaken of God. Those his *cries* proceeded from

mighty

mighty and *meritorious* pangs; Thus each peculiar pain was appointed for our particular healing; as these mentioned, for the curing us of the painful fears of our death; and they are also great *demonstrations* of Christs mercy and faithfulness unto us unto the last: Who else might easily have had more than twelve Legions of Angels to have rescued him from the rest of his Passion: but he was cruel to himself, merciful and faithful to us.

Fourthly, Christ is a Deliverer of his people from the fears of Death; because he cannot but be *faithful* as to his childrens good, so to his own *glorious design*. Where Power, and Resolution, and unchangeableness meet, what can hinder the accomplishment of a design? Christs power of delivering from the fears of death hath been evidently proved; His design is manifest in the Text. He assumed humane nature, *THAT* he might deliver his Saints from the fear of Death, and whilst he bears about him that *Humane Nature*, how can he but be *constant* to his design in taking it up? He that lives for ever to make intercession for his people, hath not in vain the *Keyes* of *Hell* and of *Death*.

Fifthly, He hath accomplished and atchieved such things for his children that naturally bring about this their freedom from the fears of Death. To suggest the most weighty.

First, He died not only in their *nature*, but in their *stead*. He tasted death for them. So that as to them it may be truly said, Mankind died in him their representative. That formidable death which men deserve, Christ hath undergone it all. What fear of death can then be reasonably yielded to; it is Christ that died.

What

What reason to fear that which another hath felt for us on purpose, that we to be sure should never feel any such thing. What is truly formidable in Death is past and gone; and no more to be feared than an escaped danger.

Secondly, Christ hath by his death *merited* Saints freedom from the fears of their own. He laid down his life as the *price* of this *Priviledge*. What Saint then dares fear death, that considers the unquestionable sufficiency of the value of Christs death, for the purchasing this great priviledge for him that he should not fear death? For a Saint to fear Death with a bondage servile fear, is as much as to say; Christ hath not bled enough to purchase this my freedom from these fears, but I must bleed too, to raise the price. God forbid that any Saints doubts or fears should ever be found so palpably guilty of undervaluing the bloud of Christ, and the price of their Redemption.

Thirdly, Christ by his Death hath taken away the only true *fundamental reason*, and *occasion* of the fear of Death, and that is the *condemning power* of the *Law*. The sting of that Death, saies the Apostle, which men so dread, it is nothing else but sin; Sin indeed unpardoned: Well, but that is pardoned in the bloud of Christ: and therefore saies he; *Thanks be to God who giveth us the victory*, (that is, over death,) *through our Lord Jesus Christ*: Well, but how? The foregoing words shew it, 1 *Cor.* 15. 56, 57. *The sting of death is sin*; True: But, *the strength of sin is the Law*; Oh! there, there is the *bitterness*. The Law sharpens, and strengthens the sting of Death, *sin*. Oh! This condemning power of a broken Law! This, this torments the sinners heart with the fears of Death. Well; but observe; *The*

strength of sin is the Law; but thanks be to God who giveth us the victory; that is, by weakening the strength of sin, and blunting the sharpness of that sting of Death. Christ hath *satisfied* every demand of the broken *Law*; that sin or death can say or do nothing to fright one that is by faith become Christs child. Though the Devil lye, and so labour to terrifie a Saint, saying; Come, come away; thou hast broken the Law; Its Sentence and doom is past upon thee; Come to prison: thou must surely and suddenly dye. Yet all this time the Law saies no such thing; and yet it flatters none, being most true and just; but it takes good notice that Christ died, and it is fully satisfied. I will assure you the Law will not suggest the least fear to any soul that hath the least faith in Christs bloud. The Law acknowledges such full payment by Christs most *Precious* Death, that it requires not the least farthing more, *Rom.* 15.18. *As by the offence of one, judgment came upon all to Condemnation; so by the righteousness of one,* (saies the Apostle of Christ,) *the free gift came upon all unto justification of life.* The broken Law, instead of condemning a sinner, that hath faith in Christ, doth rather justifie him fully. The Law saith to the sinner that believes in Christ; Truly for all me thou shalt live, and that eternally; for Christ hath died, I require no death of thee; and that thou at thy dissolution seemest to die, it is more to conform to thy Masters and Saviours death, and indeed to comply with the necessity of a better and more curious fabrick of thy body, and its far sweeter life, than to satisfie any of the Laws demands. Thus Christ satisfying the killing demands of the Law, hath indeed taken away the very ground of fear, the very strength of sin, which without that strength cannot

cannot afford Death the least sting to wound us.

Fourthly, Christ hath taken away, as the strength of sin, so the *strength* also of the Devils Temptations to fear death. So that when a Saint fears death upon the Devils temptations, he fears *a lye* of the Devils, and *a fancy* of his own. For Christ hath really broken the *force* of all the devils *temptations* to fear death; according to the clear meaning of that expression coupled with my Text, *That he might destroy him that had the power of Death.* But you will say who but God hath the power of life and Death? Doth not Jesus Christ himself vindicate it as his Prerogative *Royal*, *Rev.* 1.18. speaking of himself, *I am he that liveth and was dead, and behold I am alive for evermore*, Amen; *and have the keyes of Hell and Death.* What power of death then hath the Devil? But little now; blessed be Christ. The Devil cannot bring death at his pleasure to our doors. *Jobs* life was not committed to his cruel mercy, he had no power to kill him. Truly, wicked men have power, when God permits, to kill the body, and what hath the Devil more? By the Power of Death here attributed to the Devil, is meant only his forcible temptations, by which he conveys many ugly *forms* and *shapes* of Death, and so also many sad apprehensions and fears thereof into mens distressed Consciences; the Devil hath *leave* of God to fright guilty sinners, and he hath of himself *malice*, *power*, and *wit* enough to bring death near; and to lay its rough hand upon the sore place of a sinners wounded Conscience. Yea, he hath besides, even all that *power* and *strength* of Deaths sting in his hand; which Death received from the *Condemning* Law. But now though the wicked are often laid open to the Devils cruel mercy; yet little it is that he can do against

Christs People, because Christ hath destroyed the Devil, and this his Power. Christs bloud hath cancelled his Commission, or so contracted and lessened it, that when ever he assaults a believer with the fears of Death, he knows he must flee upon resistance. *Resist the Devil* (saies the Apostle) *and he will flee from you*: He knows he must; having no Commission to stay after such resistance, as Christ enables his people to make. And then as to that strength of his Temptations which is derived and urged from a pretence of the Condemnation and penalty of the Law. It is but little, or indeed nothing he can say to a believer. Here the Saint hath advantage of ground given him against the Devil. For never was the Law more broken than Christs life fulfilled it; and never can the penalty thereof be so fully suffered, as it was by Christs Death, that paid the uttermost farthing: which the damned's torments shall never be able to do.

Sixthly, Christ is the Deliverer of his People from the fears of Death; in as much as he works mightily *in them* as well as *for them*, and so wonderfully strengthens them in the inner man against those servile fears of Death. But in what manner, and by what graces or comforts, I have determined to shew in the second part of my Method. I shall therefore now only add; That Christ administers a mighty vertue and power to the spirits of his people; by his gracious *Pardons*, encouraging *Commands*, and comfortable, yea, sutable *Promises*. All which wonderfully serve to animate Believers against the fears of Death.

First, By *Gracious Pardons*. The Son of man had power on earth to forgive sin; sure he hath not lost that power now he is exalted in heaven. You know he exercised

exercised that power on earth; and so he doth still. For whilst *on earth*, how oft said he? *Thy sins are forgiven thee.* Upon his departure *from the earth*, near his dying; *Peace I leave with you, my Peace I give unto you, not as the world giveth, give I unto you let not your heart be troubled, neither let it be afraid*, Joh. 14. 27. *After* his *Resurrection*, *Peace be unto you*, Joh. 20. 21. *After* his *Ascension* into heaven you know the Salutations in his Letters *Credential* by his Ambassadors and Ministers, I mean the Salutations you find in the front to many of the Epistles in the New Testament: *Grace, Mercy, and Peace from God our Father*, (first,) *and* (then) *from our Lord Jesus Christ*, as the very next hand. This *Prince* of *Peace* speaks *Peace* to his Saints, and what enemy first or *last* (as *death* is) dare or can speak *War?* As *Christ* by his own mouth spake peace on earth to his people; so now as verily and really by his own *spirit*, by his infallible *Word*, and true *Ministers*, he sates to the poor Consciences of his Saints, *Your sins are forgiven you*; and if *Sin* sting not, *Death* cannot. Guilt's fears are blasted with that sweet peace which Christ gives, and which the world by a thousand Deaths cannot take away; fears cannot dwell where Christs words of eternal life take place. So that a pardoned Conscience sings before this enemy Death; *O Death where is thy sting?*

Secondly, By *encouraging Commands*, doth his *Excellency* the Lord Jesus hearten his People and Souldiers that they fear neither Death, nor Devil, which expressions of Christ are not to be considered only as *beseeching persuasions*, but rather as most *rousing* and *Authoritative incitements* unto courage and valour, as these are: *Fear not little Flock, it is your Fathers good pleasure to*

give

give you the Kingdom, (Luk.12.32.) which indeed is won and fully poſſeſt by Death. And, *Be of good chear, and let not your heart be troubled, neither let it be affraid*, &c. So ſtill doth Chriſt, as a Lord of Hoſts, go on ſpeaking couragiouſly to us by his Word, by his Spirit, and by his field Officers, I mean his Apoſtles and Miniſters; and that in ſuch words as theſe preſt and charged home; *Let your Converſation be as* BECOMES *the* GOSPEL, and that eſpecially *in your being nothing* TERRIFIED by your adverſaries, *Phil.*1.27,28. *And put on the whole Armour of God*, &c. *That ye may be able to ſtand in the evil day, and having done all to ſtand.* Chriſt as a good Captain and great General heartens his people not to fear their laſt encounter in the evil day, the hour of danger, or of ſudden Death; he ſecretly whiſpers ſuch courage into his peoples hearts: And for him to ſay *fear not*, (who by a word created all things in heaven and earth) it is enough to embolden the fainteſt Chriſtian Souldier unto Conqueſt. What a Captain of Salvation is this? That at once *ſaies*, *be* of good courage, and *makes* of good courage. Oh labour to hear the voice of the Son of God, and thou ſhalt live in ſpight of Death; and truly there is no ſuch difficulty to hear him, for he uſes to ſpeak Peace to his Saints that diligently ſeek him. Iſa.35.4.

Thirdly, By *comfortable* and *ſutable Promiſes*, doth the Lord Jeſus animate his people againſt all evil fear of Death, to inſtance in ſome, *I will not leave you comfortleſs. I will ſend you the Comforter. Verily, verily I ſay unto you, ye ſhall be ſorrowful, but your ſorrow ſhall be turned into joy*, Joh.16.20,22. *Your heart ſhall rejoyce, and your joy no man taketh from you*: no not Devil nor Death, for if theſe could, it would be all one as if man could, for

then

then they ſhould not keep it. But although one of Chriſts Apoſtles confeſt of himſelf that he was in deaths often; yet that Promiſe bore him out, and all the reſt too of Chriſts Diſciples; even ſo as that they ſang in priſon, and made ready not to be bound only, but to dye at *Jeruſalem*, or any where elſe, for the name of the Lord Jeſus. It is very remarkable, that when Jeſus Chriſt had given his Diſciples many *comfortable Promiſes*, Joh. 16. to hearten them up, he *ſummed* up all in the end of the Chapter, thus; *Theſe things have I ſpoken unto you*, (that is, theſe Promiſes,) *that in me ye might have peace, in the world ye ſhall have tribulation, but be of good chear I have overcome the world*; yea, whatſoever is the worlds properly; as miſery and death are. All the Promiſes of God are in Chriſt, yea, and in him *Amen*. Promiſes are Gods and Chriſts words, upon which they cauſe their people to hope; according to that of *David*; *Remember thy word unto thy ſervant, upon which thou haſt cauſed me to hope*. And the Apoſtle teaches, that *through patience and comfort of the Scriptures Saints have hope*: which hope in the Promiſes prevails againſt nothing more than ſin, 2 *Cor.* 7. 1. and 1 *Joh* 3. 3. and particularly againſt ſinful fears of death. For what can more naturally *deſtroy fear*, than that which mightily *enlivens hope*? Such are Chriſts Promiſes, which words of eternal life therefore are moſt powerful againſt Death. *Shall Saints* then fear, though a little flock, when thoſe young Lions, wicked men, and thoſe old Lions, the Devil and Death ſet upon them, when as they have ſuch a Promiſe as this to bear them up? That *it is your Fathers good pleaſure to give you the Kingdom*. Death may be dreadful to thoſe, that by it *loſe* Crowns, but certainly deſirable to thoſe, that by it are ſure to *win* Crowns.

Seventhly,

Seventhly, I produce the *great Examples*, and instances, which testifie of Christ that he is such a *deliverer* of his people from the fears of Death, as first *Job*: Though God should slay him, yet no *fear* but *hope*: he would trust in him, for he knew his Redeemer lived. *David* though he walked in the valley of the shadow of death, would fear no ill, for God was with him, even *Christ* his great *shepherd*. The *three Children* feared Death neither before they were cast into the fiery furnace, nor after; because a *fourth* was with them in form like the *Son of God*. *The Apostle Paul* was perswaded, that neither *Death* nor life, no not *death* could separate him from the love of God in Christ Jesus; and thereupon manifested such *freedom* from *fear*, that he saies of himself and many others, *In all these things* (amongst which were manifold deaths,) *we are more than Conquerours through him that loved us*; yea, and for this purpose gave Christ for us, *Rom.*8.37. even we, though killed all the day long, and accounted as sheep for the slaughter, *v.*36. yet we, in this condition, (that multiplies other mens fears,) are more than Conquerours. Therefore, O Saints, see the *valour* of your fellow souldiers, who have no other *Captain*, or *weapons*, than you have. Christ is no *respecter* of persons, but able and willing to save you, as well as them from the fears of Death. But to come to the *second part* of my *Method*.

Secondly, I am now to proceed to another most *pleasing* and *satisfactory* account, and to discover how Christ doth *so* dwell, raign, and rule in the Saints hearts, as to *eject* thence these potent, enslaving fears, the *fears* of *Death*; how he works them out of his childrens hearts, and rids them of such troublesome *Guests*; that when

when they are found in unregenerate men, do as it were lay *violent hands* on them. For the fears of Death in many are *one sort* of Deaths *executioners*, or at least as *Serjeants* to arrest them for the Grave; and that with such a *clap* and *damp*, that makes uncontrolable way for death, and quite overthrows them. Now *how* doth Christ cast and bar out these killing fears of death? Many waies.

First, *By Faith*; a gift flowing as all other grace from *Christs fulness*, of which we receive grace for grace. Christians see your strength, 1 *Joh.* 5. 4. *This is the victory that overcometh the world, even our faith.* The world comprehending the miseries arising from a *dying* life, and from death it self, yea, Devil too: for these are the enemies and forces the world breeds, maintains, and fights us with, whilst we are in it. But faith is our victory; and surely if it makes us Conquerours, it makes us not to fear. This excellent grace of *Faith* hath so great a stroke in the Saints conquering, that it is called the *conquest* and *victory* it self. Nay farther; Saints in this life are said to *be kept by the power of God through FAITH unto Salvation*; because what ever is done by Gods and Christs *power* for our Salvation or Redemption from any, or all our miseries, first and last, is accomplished not without our *faith*. Thus Christ applies and conveys to us the merit, vertue, and power of his conquering death. *Christ* hath *shed* his *bloud*: but by *faith* he *warms* our hearts with it against the *cold* fears of death. This was that which made the Apostle *Paul* so crow over Death. He was *perswaded* that as not life, so neither *death* could separate him from the love of God in Christ Jesus. This *perswasion* was his *faith*, that made him triumph over death without fears

of it, come when it would. Thus is Christ the Author and finisher of our faith unto this particular conquest and victory over Death, and over all its horrid fears: For Christ is not contented *himself* thus to *conquer*, unless he makes all his Servants, (not only that eminent Apostle *Paul*, but also) all Believers, his *Seconds* in the encounter; that *they* should conquer as well as *he*: Nay, in respect of any expected Death be more than Conquerours. Oh! *Faith* in *Christs blood* gives Saints a *noble courage* against Death. I shall urge this with the citation of a truly Heroick and spiritual expression dictated by a most learned and pious Divine of our Protestant Religion, which is this: *Si quis animum pacare non possit mortis contemptu, is sciat parum se adhuc profeciisse in Christi fide*; that is, saies he; If a man cannot quiet his soul, (or still that turbulent passion of fear,) with the contempt of Death; Let that man know he hath made but little proficiency in the faith of Christ. Thus he, concerning a Professour too fearful of Death. To such an one I think also it may be truly and justly said with a smart rebuke, *O thou of little faith.* To this purpose I shall propose a Scripture-passage, most worthy of *special* notice: It is that of Christ himself concerning the Apostle *Peter*, *Luk.*22.31,32. *Simon, Satan hath desired* (saies Christ) *to have you, that he may sift you, as wheat, but I have prayed for thee that thy faith fail not*: How did Satan sift and shake him? Truly, with fears of suffering death, of faring like his Master; so that for fear he denied him, and swore to boot. Thus Satan shook him with strong blasts of Temptations to fear death; he blew him like a shaking leafe with his fears. Well, how did he recover? *I have prayed* (saies the Lord) *that thy faith fail not.* That was his *Case*, this

this his *cure*, *fear* of death cured by *faith* in him whom he forsook when Death was near. Saies *Luther*, *Quantò major fides est, tantò mors est imbecillior: Quanto autem fides minor, tantò mors est acerbior*: That is, The greater Faith is, the weaker is Death: The less Faith is, the bitterer is Death. Have then a *strong faith* in *Christ*, and your hearts shall not be *troubled* with any disquieting fears of Death; for these will certainly be too *weak* to hold your spirits in bondage, if your hearts be kept by the *power* of God through *Faith* unto Salvation.

Secondly, Christ by putting into, and maintaining in our hearts *that divine and mighty principle of love*; a love in our souls for *himself*, doth thereby banish the fears of Death, and garrison them out. *Perfect love*, saies the Apostle *John*, *casteth out fear*, 1 Joh. 4. 18. There is a very eminent *Divine* of our English Nation, that gives us a very rational and remarkable account of the occasion, upon which this Apostle writ this whole Epistle, or at least, that Expression: yet truly I conceive the former not hard to imagine, inasmuch as the *Gnosticks* (whom that Person saies this Apostle here confuted) did hold, that Christians in danger, to save their lives, might under fears of Death, deny Christ outwardly, so they owned him in their hearts; a devillish Notion; like that, (*Ye shall not surely dye.*) Therefore the Apostle most pertinently deals with these *Gnosticks* in many close touches; and therefore he speaks so highly of believing in Christ, that is, professing, or confessing openly that *Jesus is the Son of God*; and particularly, that *whosoever believeth that Jesus is the Christ, is born of God*, 1 Joh. 5. 1. Now we are apt to think that many who do so much, and cry *Lord, Lord*; *Lord have mercy*

on us; yet are not thereupon to be judged in so good a condition, and in an unquestionable state of Salvation. Therefore I conceive a right understanding of such expressions may be got by taking notice of holy *John's* palpable intent, and the drift of his speech upon the forementioned occasion; the Apostle therefore for the better understanding of such mistaken spirits, asserts in *summe* thus much; that indeed those only that confess Jesus to be the Son of God, and will not *deny* him in *fear* of *Death*, or *Torment*, are to be taken for true Christians, and happy souls indeed. Upon the same account he asserts also; That *Perfect love casteth out fear*; that is, the *tormenting* fear of death, or danger, as *Tertullian* evinces in his *Scorpiacum* or *Antidote* against the Gnosticks, speaking thus: *Johannes negat timorem esse in dilectione, quem timorem intelligi præstat; nisi, negationis authorem? i.e. John* denies fear to be in love: what fear can be better understood? then such as is the Author and cause of denying Christ; even as the Apostle *Peter* did for *fear* of death or suffering. He that loves Christ but tolerably aright, will not be loath to dye *for* Christ; or to dye and go *to* Christ. That *Spouse* who is truly *sick* of love for Christ, thinks no *Cure* of that *sickness* like *Death*, even to depart and to be with Christ; to be ever with the Lord, her *blessed Bridegroom*.

Thirdly, Christ by giving his people that excellent grace of *hope* kills the fear of death, 2 *Thes.* 2. 16. There it is plain, that good hope through his grace is not only his gift, but therewith also, or thereby everlasting Consolation; which therefore is neither to be *interrupted* by the fears of Death, or *discontinued* by Death it self; yea, the *same Consolation* springing from this grace of hope, (*Heb.* 6. 18, 19.)

(*Heb.*6.18,19.) is there called *ſtrong Conſolation*: Indeed ſtronger then Death, or the terribleſt fears of Death. For Chriſt giving this hope, is there ſaid to comfort and eſtabliſh Saints: ſo that no fear of death, (as in that place of judgment day,) can either ſadden whom he ſo comforts, or ſhake and diſturb the minds he ſo eſtabliſhes, for their hearts thus become *fixed, truſting in the Lord.* The Saints grace of hope gets beyond Death before hand and enters into heaven. As this Apoſtle to the *Hebrews* repreſents it, as entring into that within the vail; and by it Saints on earth ſit together in heavenly places in Chriſt Jeſus. Now you know *hope's* nature is contrary to *fear.* He who hopes for eternal life, and for the Adoption, to wit, the Redemption of the body, (as it is ſpoken of Saints hope, *Rom.*8.23, 24,25.) He that hath ſuch a ſaving hope whereby as an Anchor ſure and ſtedfaſt he hopes for life, can never be toſt, like a wave, with any ſlaviſh fears of Death. Oh, then ſtill thy ſoul by hope in God. The Apoſtle *Peter* calls the Saints, the childrens hope a *lively* hope; *Who hath* (ſaies he) *begotten us unto a lively hope.* Lively hope deſtroys the exanimating killing fears of Death; Puts us beyond death as to *fear*, before it come at us, as to *feeling*; for he that hath this lively hope as an *Anchor* ſure and ſtedfaſt cannot much fear, that he ſhall at death become a *Caſtaway*; though he be careful with the Apoſtle *Paul.* It is Hells pit that is *bottomleſs* or fathomleſs, ſo that the deſpairing Damned are alwaies tormented with Eternal pains and frights; But alas! Come the worſt of it to the Saints of God; this they know, that the Graves pit is not bottomleſs; there is enough for their hope to bottom and anchor upon ſurely and ſtedfaſtly; The Grave to the wicked is indeed bottom-

bottomless, and though it detains a while the body, yet it lets the soul slip into Hell, and the body too not long after. But Christs Death & burial hath so sanctified every of the Saints Graves, that at worst their graves will be by so much happier to them then that Grave was to the dead man, whom *Elisha's* buried bones revived; even by how much *Lazarus* his *second*, was or will be better than his *first Resurrection*. Christs Death and Burial hath left somewhat in every Saints grave sufficient at the lowest for his hope to bottom on, so that his body (when there) may be truly said to rest in hope, and therefore having this grace of hope he need not, unless he will, be *disquieted* with fears before Death.

Fourthly, Christ by giving his people on earth some *real foretasts* of *heaven*, and of *eternal life*, doth thereby effectually destroy their fears of Death. And therefore the Apostle *Paul*, (who was, next to his Lord and Master, the greatest conquerour and triumpher over Death we read of,) after that he had been Rapt up into the third heaven, as he stories it himself, in the second Epistle to the *Corinthians*, was ever after most undaunted under the seriousest thoughts of death; as is most evident in his other Epistles which were written after those to the *Corinthians*; particularly in that to the *Romans*, where he tells us how little he fears death, or a thousand deaths, though *killed* as it were *all the day long*, yet *more* then *Conquerour*. He had before so *sweet a sight* of heaven, that *Death* could not *fright him*; so *sweet* a taste of heavens pleasures, that he could never after taste any *bitterness* in death. And thereupon justly longing to be there again, he feared not death the only passage into so much bliss. Let every true Saint consider this; I say, every soul that conscionably walks with God,

God, and labours to have Communion with God in his holy waies and Ordinances; that walks in some measure as that blessed Apostle *Paul*, who lived in all good conscience before God; that, with holy *David*, tastes and sees that the Lord is gracious; that tastes in deed and truth savingly of the heavenly gift, the good Word of God, and the powers of the World to come. O precious Saint, dost thou so live? How is it possible but thou must long to be filled with these heavenly joyes? How canst thou fear that Death, that will put thee into actual possession of thy Masters Joy? According to that in *Rom.* 8. 18. And not only they, *viz.* the Creatures, but we our selves also, which have the *first fruits* of the Spirit do groan within our selves waiting for the Adoption, to wit, the Redemption of our body. See here; that a taste of the *first fruits* of the heavenly *Canaan* which Gods Spirit from above fetches for, and feeds a Saint with, makes him not to groan under the fears *of dying*, but rather under fears *of not dying*. O you that taste and relish heavenly things in Divine Ordinances, and have much of the presence of Christ with you in them, are you afraid to dye, and *to be with Christ for ever*? Is not this better then to live?

There are *three things* deservedly to be called *first fruits* of the Spirit and of Heaven, which do render Death to those that taste them more desirable than formidable. The first is:

First, *Communion* with Christ. That of it which Saints have in this world is very sensible and sweet. *Truly our fellowship is with the Father, and with his Son Jesus Christ.* You know it is the holy boast of a holy man, the Apostle *John*, concerning himself and other real Saints: and it is sweet Communion, as in the next words;

words; *These things write we unto you, that your joy might be full*; Thus true joy comes into the heart, even unparallel'd gladness, by Gods lifting up the light of his Countenance. The *wicked whore* cries, *Let us take our fills of love* in unclean Communion; but *Christs Spouse's* design is, that her joy might be full in holy Communion with God and Christ. The first misses joy altogether, meets with only vanity and vexation of Spirit; but the other loses her dumpish sorrow, and never enjoys that Communion with Christ much, but she meets also with joy unspeakable and full of glory; and yet in this world never enough. Therefore they that taste it most do most earnestly long to be dissolved, and to be with Christ, as the Apostle *Paul*, Phil.1.23. Having a desire to depart, and *to be with Christ*. He professes indeed, that he had his Conversation in heaven, as to real foretasts thereof, (which were enough to set him a longing; not fully to satisfie;) and therefore he confesses, that whilst in the body he was in great measure absent from the Lord. And would he not be present? Yes; even with all his heart; and farewell body till the Resurrection; that he might kiss his sweet Jesus his feet, that he might *be ever with the Lord*. This, this was the Apostle *Pauls* holy passion. Oh! Then (sincere Christians) for two or three of you to be with Christ, and he with you in prayer according to his promise, and in other Ordinances; yea, in any divine exercises of grace! This, this must needs make your souls long to depart and to be with Christ. This notion you must know flows not from a doubtful or pretended experience, but from positive expres Gospel Doctrine, 1 *Thes*.4.17,18. *And so shall we be ever with the Lord*. Wherefore *comfort* one another with these words.

It

It is mighty comfort against death (and judgment, there spoken of) to consider the happiness of being *ever with the Lord.* If it was the joy and boast of the enamoured Spouse (*Cant.* 2. 9.) to view Christ shewing himself through the Latteſs; how can she but long to see him with *open face*, to see him *as he is* in glory? Surely that soul, that by *faith* and *love* cleaves to Christ, can never much fear death, which it knows will never separate such *lovers* as *Christ* and a *believing soul* are, but rather indeed bring it into heaven; and force it only to be more happy; in a more intimate, close, yea, constant *Vision* and *fruition* of Christ.

Secondly, *Freedom from sin*, though but in some tolerable manner attained, gives us a sweet foretaste of heaven; where all just mens souls do enter, but no unclean thing with them. So much freedom from sin, is so much heaven upon earth; but the reliques of sin, still pestering us till death, make us (if true Saints) the more eagerly long for perfect freedom from it in heaven; which huge longing is an holy extasie, I confess, and found only I think in those whose Consciences do not reproach them whilst they live: They of all men, even they that labour to the utmost to subdue sin, do long to get rid of it altogether; though it be by death. Therefore the Apostle *Paul* expresses himself after this manner: *And not only they, but we our selves groan within our* Rom. 8. 23. *selves, waiting for the Adoption, to wit, the Redemption of the body*; reckoning upon, not much mattering, yea, quite overlooking death, having the eye on a sweet deliverance of soul and body from sin at the Resurrection, sith in this life both of them are most sadly infected therewith. Therefore saies he we groan; but how? Even as the Creature to be delivered from the *bondage*

of *Corruption*. And which is very remarkable, *We our selves, who have the first fruits of the Spirit*, &c. What are they? The thirteenth verse a little before will clear that, in these words; *If ye through the Spirit do mortifie the deeds of the body, ye shall live.* Blessed souls are they, and they shall be blessed, who have received the first fruits of the Spirit in the mortification of sin; for they groan within themselves, till that happy time come after death, when soul and body shall no more sin. They that have tasted how sweet the life-bloud of one sturdy lusty sin is, can never be satiated till they have the bloud of all the rest, the dam and all; original sin: insatiably crying out, *O when shall we be delivered from the body of this Death?* which indeed is far more dreadful than natural death. But O how sweet is it for a Saint to see, *Necis artificem arte perire sua*; sin killing it self with its own murthering-piece; killing its enemy and it self with one blow. How joyfully do Saints see the death of all their sins approach, full as fast as the death of their bodies; Well, then the Saints, with *Sampson*, would gladly dye, that so all their sins, and therefore to be sure more might be utterly destroyed at their death, than ever they could slay all their life time. A true and thorough Saint fears to sin more than to dye; therefore he feares not so much to dye and sin no more, as to live yet, and sin. O thou that hast faithfully mortified any lust, and art sure of it, Death cannot wound, nor astonish thee: for certainly more comfort arises to the Saints from the mortality of sin, then terrour from the mortality of the body.

Thirdly, The *blessed graces* of the Spirit of God; the possession of which is our participation of the Divine nature; the exercise of which is our Conversation in heaven;

heaven; *These Graces* of the Spirit of God are indeed the very *first fruits* of heaven, and cannot well be at rest till they have carried the soul into their own Element, Heaven it self; for from above it is whence every good and perfect gift doth descend, and would as naturally carry the soul endued therewith up thither, as the fire mounts upwards. So that those Divine souls whose vigorous graces do make them hunger and thirst after righteousness will not stick to venture at Gods call a bodily life to satisfie that thirst in heaven.

The Apostle *Paul* was very desirous to attain to the Resurrection of the Dead, *Phil.*3.11. compared with ver.21. Oh! how he longed to be more holy here in this world, & to be quickly in the number of the dead in the Lord? He cared not how soon. Perfect he saies he was not yet, nor likely to be perfect here below, but yet he contended hard, running to the Grave as I may say, if that he might be perfect indeed, and attain to the Resurrection of the Dead. Perfect holiness is so desirable to holy men, that they desire death for its sake, aiming more at the compleat holiness of soul and body after death at the Resurrection, then the continuance of an unsatisfactory life of flesh and bloud in a state of imperfection. Certainly the Paths of wisdom are such pleasantness and peace; that men who walk therein are not affraid to meet death in those waies everlasting; they press forward, towards death, upon it, through it, to attain to the Resurrection of the Dead. Thus Christ giving his people his own *fellowship*, *Mortification* of sin by his own Spirit, and the *graces* and fruits of righteousness, which are by himself derived to us, as so many *foretastes* of heavens bliss; Thus I say doth Christ render death far more desirable than terrible to the Saints.

To all which I might well refer the inward *joyes* and comforts of the holy Spirit of Christ; which are ſpeciall and palpable *foretaſtes* of heaven, and the chief of the firſt fruits of the Spirit. But it is plain that theſe ſwallow up the fears of Death, and make men groan within themſelves, rather fearing they ſhall not dye, then that they ſhall. When a Saint (with Reverend Mr. *Bolton*) can ſay, he is as full of Chriſt as ever he can hold, there is not a creveſs for one poor ſmall fear of death to enter in at. I might, but ſhall not, diſcourſe to you more particulars to demonſtrate how Chriſt deſtroys in his childrens hearts the ſlaviſh fears of death, as, by his giving to them the Spirit of *Adoption*; by convincing them of the great *gain* by death; as the Apoſtle expreſſes of himſelf, *For me to live, is Chriſt, and to dye, gain: and having a deſire to depart and to be with Chriſt, which is far better.* When Saints caſt up their accounts, and conſider what they ſhall get by living, even more temptations to ſin, more advantages and opportunities to expreſs the naughtineſs of their hearts; more thorns in the fleſh, and meſſengers of Satan to buffet; more ſore chaſtiſements and ſad deſertions of the Almighty; and more of the evil which is to come upon a wicked world; Then, then they truly judge it their advantage to dye; As that Father *Cyprian*, ſtrangely, yet truly; *Nihil utilius Chriſtiano, quàm mori velociſſime*: Nothing more advantagious to a Chriſtian, then to dye very betimes. Good men indeed therefore have dreaded more the ſad Conſequents of a preſerved life, than the worſt Concomitants of Death it ſelf; which to the Saints hath no other Conſequence, but the ſouls happy entrance into the Maſters joy. For before their bodies can be well laid in the Grave, their ſouls are laid in *Abrahams* boſome,

boſome, or which is all one, their ſouls are taken from an acquitting Bench, to the bleſſed *Manſions* or *Palaces* that Chriſt hath prepared for them in his Fathers *Court* of Heaven. But I leave you to that preaching, whereby men preach to themſelves, even according to the further enlargement of their own ſweet Meditations on ſuch Theams as theſe, partly treated on, and partly hinted unto you. Now that I may more boldly and effectually apply this great Doctrine which is alwaies ſeaſonable whilſt Death is to come; But then eſpecially when it is near; I ſhall only ſpeak to an *Objection*, levelled particularly at an *Argument* that I well uſed to prove Chriſt a deliverer of his people from the fears of Death, which was this; Such and ſuch Scripture Saints (and no doubt many others) Chriſt hath ſo delivered; therefore he is ſuch a Deliverer. Againſt which this is the Objection.

Do not we read of *Hezekiah*, an eminent and great Saint, that he chattered at the Tidings of Death? And of *David*, that he played the Mad man in jeopardy of his life? How can Chriſt be ſuch a Captain of Salvation, ſuch a Lord General over his People and Souldiers as to deliver them from the fears of Death? If moſt ſad fears of Death be found prevailing over two ſuch Worthies; two ſuch eminent godly Kings; and the later of them mentioned, one of the ſtouteſt warriours recorded in Sacred Story, that was in the world; for prophane partial Hiſtorians relate an *Alexander's*, a *Ceſar's* proweſs: But the God of truth affirms of *David*, That he was as a man after Gods heart, ſo a valiant man alſo; who got the higheſt preferment that ever was in the world, even to be the firſt and beſt fully allowed

allowed King of Gods own people; I say, who got this singular preferment, through Gods Blessing, by his valour: Yet he, even he in danger did what a mean Saint would scarce do in the greatest fears of Death; even played the fool and mad-man to save his life; Where was *Davids* Lord then, who, as you say, delivers from the fears of Death? To Answer.

1. I say not, That Christ delivers all Saints, so exceeding remarkably. 2. No. nor the same person *always*, at every nick and point of time; whom he may deliver most. And yet neither one or the other to be reflected upon him, but upon themselves, that leave him, not he them. And yet for all this what is more obvious? Then that his Ability in delivering some, yea, many, yea, most, more or less, may well and clearly denominate him such a Deliverer. First then,

1. I will give you, and oppose to the Objection as great an Instance, nay, unparallel'd for the proof of Christs power in delivering his Saints from the fears of Death; *Moses*, yea, *Aaron* also; both in the same condition as to Death. But *Moses* only I set before your eyes as enough to fill them; for he was the greatest Captain or Lord General, that ever had the Conduct of an Army; and whole Nation. For it is not the Title, but usefulness of a man, and the Presence of God with a Person, that makes him truly renowned and famous. Of *Moses* it is said, *Deut.* 34. 10. There arose not a Prophet since in *Israel* like unto *Moses*, whom the Lord knew face to face. Well, God himself brought to this man the message of Death, and told him he should dye, and not lead his Conquering Army into the Land of *Canaan*: No; though it was never so desirable to him. And God moreover dreadfully spake on, and

and told him, (oh sad and bitter!) that his very death at that time was a punishment for such a sin; mentioned *Deut.* 32.51. Well; *Moses* hath not a word, but dies: Nay, *Moses* died in an hour when his eye was not dim, nor his natural force abated, *Deut.*34.7. So that he who buried him, the Lord himself, took him away in his full strength as a punishment of his great Sin: and and yet behold no fear, but after that God told him peremptorily he should dye, he presently with a most sweet sedate mind blessed the people, his dear charge; went from them and died. His case might be in some measure thus illustrated to you, take an eminent servant of Christ now in this City of *London*, one that hath done God the most service, an upright man, none like him, as it was said of *Job*; one fearing God and eschewing evil, that hath been much in prayer, possibly and in preaching too; one truly, frequently, nay, continually rapt up into great and close Communion with God the Father, and his Son Jesus Christ; one highly instrumental in converting and edifying souls, walking with God in his Closet, and in his house in a perfect way; and yet more; one that hath been a great Conduct to reduce erring sheep. Now suppose that for some sin God should bring the Plague to his body, (as once God did to a great and good King, *Hezekiah*, and of late to a right Eminent Pious Divine of our own, of which Plague he died.) Now I say, suppose that for some sin God should bring the Plague to such an one's body in his perfect health with an evident Symptom of Death, and besides, (oh sad and bitter!) fully perswade him, that he is visited with the Plague for such a particular sin that he hath committed, and therefore that he shall not recover, but dye suddenly. Now if this,

this Person fears not, is not dismayed upon hope in Gods mercy that his sin is pardoned, however thus visited; will you not say, that for him to live indeed, and to dye is Christ? What mortal man can in such a case overcome and conquer fears of Death, but by Christ that died for him. And thus was *Moses* born up by him, who only of all others was a greater Prophet then *Moses*. But

2. To come closer to the Objection I shall oppose *David* to *David*, and *Hezekiah* against *Hezekiah*; and at worst seem but to make them (according to their own practice when alive) even graciously fall out with themselves for their Infirmities. And first of all therefore to begin with *David*. Indeed in his infirmity he fears: but yet he knew how, and was much used too, in imminent dangers, and very dismal hazards of life, to comfort and strengthen himself in his God. How tranquilly did he welcome and make a quiet choice of one of Gods dreadfullest judgments, a great mortality by the Plague? Whilst wicked men may justly look on it as a fearful thing to fall into the hands of the living God; *David* counted it his safest way; that which he dreaded lest of all the other. And to put you in mind of *Hezekiah*; Did not he a little after his chattering bear up quietly under Gods terrible threat of a most sad judgment coming upon his Children and whole Kingdom, particularly for a sin he committed just upon his Recovery? (which of all sins provoke God, and damage a man most,) yet did he not without terrour say? *Good is the Word of the Lord*, Isa. 39. 8. Nay, consider *Hezekiah* in the very same condition as when he chattered; for his after life was but a Reprieve of fifteen years. And we find that fifteen years of our last past life gives

us

us but little comfort, when we have but five daies to live. So what comfort against Death could *Hezekiah*'s fifteen years administer to him, when he committed such sins in the Prime of those years, which at death he should leave behind him, to ruine his Posterity and Kingdom withall, & when he quickly had but five daies to live of his fifteen years, nay, but five hours of them, nay, but five minutes, could his past reprieve then Antidote his fears? For no doubt when the message of his reprieve came by the Prophet *Isaiah* to him, even that hour fifteen years exactly his life expired. And no doubt also that not only God himself, but *Hezekiah* too numbered his daies, and kept good reckoning: So that one might think, if we measure him by our own foolish, and melancholly, yet usual musings, he might be affrighting himself ever and anon with such sad reckonings as these: Now, oh now I have but one poor year of my fifteen to come, and again, but a little longer, and it is now alas! but one Month, the next sad thought might be, now my last Sabbath is gone; by and by a sad sob and crying out, now my last night, or my last day is quite past, and now my last hour; yea, as quick as thought, now my last minute. Which appaling thoughts, one, whose death is not precisely foretold, cannot multiply to his own terrour, though in the weakest condition, because the weakest do oft recover. And hereupon those who are to be executed at a fixt hour, are more liable to be struck with fear, because of the certain and sudden approach of Death, and that in their perfect strength. Yet though this be the truly aggravated Case of *Hezekiah* fourteen years and an half more or less after his great recovery: And when Death comes with the experience of its former succes in

fighting him; yea, and comes effectually indeed to him, yet, hark! No chattering. So the Objection of *Hezekiah* a good man, that had a good heart and a good life, having done that which is good in Gods sight; I say, the objection of his fearing death is sufficiently answered with his not fearing death when he came to dye in good earnest; which though it be not recorded, is not to be scrupled, because it must be concluded, that all who dye in the Lord, do dye, though not so comfortably, yet solidly; not overcome by, but overcoming their fears at last. And that it was rather needful to record his chattering fears at the likely approach of his death, in as much as that seemed a strange thing, and a most unusual condition of eminent Saints when they come to dye. Or put case instances may be produced of greater confidence in some Saints some considerable time before, then at Death; truly it would make but little appearance against the Doctrine. For I discourse of the constant, or most usual temper of Christs redeemed ones all along their life time; who know indeed it is not long before they must certainly dye, yet have no certain news told them, when. The courage of the Saints life is that which proves and honours our Redeemers effectual power of Redemption; and him also that made him *Redemption* to the Saints. Now if the Saints being redeemed by Christ, do serve God without fear all the daies of their life, though at the last hour there may be some little surprize of fear: yet what is that to object against such a Doctrine? Alas! who knows not, but that sharp sickness and tedious Death enfeebles the spirits, so that whatever the patients heart be; yet his trembling voice may but wrong his inward spiritual heartiness. Alas! then grace, reason, or sence it self

have but little ſpace, room, or breath to think or do much. Yet I am confident, that as great extraordinary joyes accompany but few Saints juſt at their departure out of this world; ſo alſo am I as ſure, that great fears at that nick or point of Death do accompany none of them: Fears may aſſault them, but not poſſeſs them. Saints dye at leaſt reſiſting them; which is even then to be actually delivered from their captivating power. But becauſe fear of Death after all that can be ſaid, ſeems to be the common temper of Gods children, as well as the Devils ſlaves: I ſhall labour to ſhew ſome ſufficient difference in their fearing death, or any Calamity, in theſe following particulars.

Firſt, Saints may as *ſinful* men fear, but not as Saints. When grace is low, and corruption occaſionally ſtrengthened and advantaged either by ſecurity, temptation, or at length by the Commiſſion of ſome more than ordinary ſin; then it is eaſie for an approaching evil, much more death it ſelf, to run them down. But obſerve it, when a Saint lives as a Saint, hath Communion with God, exerciſes grace, baffles a Temptation, maintains a wiſe fear of God, then let a thouſand approaching miſeries trumpet evil tydings; or let death it ſelf beat an Alarum to judgment, the Saints fear not, *Pſal.* 23.3,4. *He reſtoreth my ſoul, he leadeth me in the paths of righteouſneſs*; then, then, *though I walk in the valley of the ſhadow of Death, I will fear no evil*; no evil puniſhment, no evil tydings, no Death: *I will fear no evil; for thou art with me.*

Secondly, Saints may too as natural men fear, that is, as evil and miſery croſſeth natures inbred lawful rules of ſelf preſervation, ſo fleſh and bloud may fear; and that without imputation of ſin: But as the worſt

evils conduce to, and work together for the Saints good, and Gods glory; all is welcomed with joy; as it was by those who counted it an honour to suffer for Christs name, stocks, stripes, and imprisonments, yea, miserable Deaths. Their noble eye, piercing into Eternity, immortality, and glory, could read a meaning in that Text, *Count it all joy when ye fall into divers Temptations*, yea, when into the Grave and Pit it self, *Heb.* 10. 34. And ye took joyfully the spoyling of your goods, as knowing in your selves that ye have in heaven a better, and an enduring substance: Into a full possession of which, Death at worst could but put them. So that the Saints *spiritual courage* will quickly swallow up their *natural fears*. The Case is evident enough in those Worthies recorded in that Gospel-Chronicle, or rather little book of Martyrs, *Heb.* 11. whose natures abhorred Death, as much as any of ours, yet *whose Spirits would not ACCEPT of deliverance*, that they might obtain a better Resurrection.

Thirdly, The Saints may be, and are more than others, wisely sensible of Gods hand; do humble themselves under it; mourn and grieve; and yet fear not this slavish fear. Were the Saints as stocks and stones without sence; they would not only be wanting to their duty of fearing God; but truly in such a case would there be no spiritual courage or valour in enduring. To say they are Stoicks and unsensible of misery, were to deny the power of Christ in upholding his Saints and Martyrs of all Ages in their suffering great evils. The Lord Jesus, the greatest Sufferer and Conflicter with Death, had his sence of evil, or acute pain, in crying out, (*My God!*) but he feared none of this fear, the distracting fear, that divides or alienates the soul from

God: For he said (*My God, my God,*) that twice; but once only, *Why hast thou forsaken me?* Which evidently shews his *fear* was no other than *filial*, upon confidence of his sure interest in Gods love, as his God and Father; and also that it was *less* than his *pain*: For his *pain* was *excessive*; his *fear* not so, but *moderated* with the highest fortitude and courage. And so Christ, in that he himself suffered being Tempted, is able to succour them that are tempted. True Saints are anointed with the very same Unction wherewith Christ was anointed. And as he had some of their sence of Pain; so they likewise have some of his Courage under it.

Fourthly, Saints may fear *God* in an affliction, though not *an affliction* it self; *God* at, or in death, but *not death* it self. Be it known to the worst and greatest enemies of Christ and Christians, it is not the frown of a Tyrant, or the black visage of Death that chils and damps a Saints heart; but rather his doubtful and dark apprehensions of God in afflictions are they that weaken his heart. Oh! that is a sad Sob, *Psal.* 90. 7. *We are consumed by thine anger, and by thy wrath are we troubled.* If God smile, the Saints fear not Prisons, Stocks, spoyling of goods; Death it self occasions little fear. If Gods favour set them a singing, and his countenance glad their hearts, what can sadden? It is Gods anger in judgments that makes the Saints fear; whilst others reckon only on Gods hatred, the Saints not daring to do so, do yet judge that it is but rational and safe to conclude of Gods anger and displeasure in judgments; which seldom proclaim any thing more. How often have you in the Scriptures this proved? Sometimes that the wrath of the Lord was enkindled, as naturally evident in Plagues and judgments; and at the end of many sad descriptions.

descriptions of Gods judgments by the Prophets; the sum of each dreadful visitation is this; *For all this, his anger is not turned away, but his hand is stretched out still.* Now though the Saints through faith in Christ, do not suffer their hearts to be troubled with fears of Gods hatred, yet they are troubled at his anger and displeasure. A Child, when his Fathers anger is legible indeed in stripes, concludes not that his Father hates him; yet trembles at his anger. And indeed it is no valour in the world, not to fear Gods consuming anger. To this I might add, That Saints may fear some sin visited by a mortal sickness, and the like, which they might never sufficiently know, was a sin; or themselves guilty of it, if indeed they did know it to be a sin: or, that they have not duly repented of it; or fully forsaken it: Or, they may fear their own unpreparedness for, weakness and insufficiency to grapple with affliction, pain, and Death it self. And all this is not to fear the power of any mortal calamity, or of Death it self. But I dare scarce take any occasion though of pertinent enlargements; hoping that God will supply all my defect in your serious Meditations.

Fifthly, Will you have a distinction betwixt the wicked hypocrites and the Saints fears? Be pleased to take it: Saints fear not with an *utter despair* at the worst; but so doth every wicked man. The wicked either altogether presume in Prosperity, or in great adversity altogether despair. Just as it was with *Nabal*, his heart over night was huge merry within him at a Kingly Feast; but the next morning *when his wine was gone out of him*, (*Sales the Scripture*,) and but at the report of a past danger, his heart died within him as a stone. So many men in their Cups have a courage springing

springing from the Tap, who drown their cares and fears in the Hogshead: whilst Saints drown theirs in Christs bloud. Alas! what spirit have wicked men when their Wine is gone out of them? The Saints hearts may quake and be shaken a little, but yet they are at Anchor: when as the very first evil tydings of vengeance from God, and of a dreadful mortality, drive the wicked's fearful hearts, as Chaff before the wind, or as a poor tattered Ship, without Anchor, before a Tempest. Bring the Saints to their worst fears, so that they sin to escape, and make a supply of weak faith with a foolish carnal stratagem; yet still their fears are not the fears of the wicked; for,

First, Saints have even then some hope in God; which takes real hold on God though but little, and God accepts, yea, fails not that little. Therefore God was good to *David*, and delivered him from *Achish*, and made him not ashamed, though his hope in God was little, and his sin great. Saies *David* at that very *time*, Psal. 34. 4. *I sought the Lord*, (there is some hope necessarily implied,) *and he heard me, and delivered me from all my fears*. Many fears, little hope, yet some he had, for he sought God. But yet it is very remarkable in Scripture, how God hath in the utmost extremity of his people even eminently prospered their sins of little hope and great fears for their escape, though afterward he punished them sorely for both.

Secondly, Whereas the wickeds *fears encrease* with their dangers and calamities, and the nearer approach of their unavoydable ruine; yet the grace of Gods Children in such extremities recovers it self again, and their *fears decrease*, the more *their miseries multiply*. Wicked men are like the *Amorites*, whose hearts melted, the

nearer

nearer *Israels* Host came, neither *was there spirit in them any more*, Josh 5.1. Their fear had quite consumed their spirits. Hence it is that despair carries away so many of them at last. But it is quite contrary with those that are in Christ, following him in all the difficulties of the Regeneration, and deadly troubles of this life; their *Courage encreases* with their *dangers*. At the first commonly some smart, and some fear; in greater pain, none at all: At the first they may be somewhat affraid of evil Tidings; but not long, or not long so much; It may be there is upon further certainty and feeling of what they heard and feared before, nay, there is indeed frequently greater quiet and composure of mind under Gods fatherly hand. A soul that hath true grace, though but weak, feeling it self almost quite gone in despair, stirs up all its strength as its last *gasp*, and *stretch*, just as the spirit is failing before the Lord; and behold it revives: when as in such a case the wicked mans spirit, like a *Nabals*, sinks as a stone within him. See how the Saints dying hope, as I may call it, revives in an utmost extremity: For when the hypocrites hope perishes, and is *like the giving up of the Ghost*: The Saints hope is like the *Resurrection from the Dead*; as you have it in a place of Scripture truly singular and notable, *Lam.* 3. 17, 18, 19, 20, 21. *Thou hast removed my soul far off from peace, I forgat prosperity.* Vers. 18. *And I said my strength and my hope is perished from the Lord.* Vers. 19. *Remembring mine affliction and my misery, the wormwood and the gall.* Vers. 20. *My soul hath them still in remembrance, and is humbled in me.* Vers. 21. *This I recall to my mind, therefore have I hope.* Oh! most wonderful! It is first said, My strength and my hope is perished; then, This I sadly think on; what is next?

Therefore

Therefore have I hope! What saies learned *Calvin*? that sagacious man in spiritual cases. What? Doth despair cause hope? Saies he excellently, *Incomprehensibili atque admirabili Dei beneficio spes ex Desperatione.* By an unconceivable and most admirable working of God, the Saints hope springs out of despair. So it was with *David*, sometimes even at first encounter disquieted, quite amort; afterwards he rowzes himself and trusts in God: Therefore he confesses the whole matter, saying, *At what time I am affraid I will trust in thee*, Psal. 56. 3. This is a Saints most constant use, and a certain Remedy is taken by this course, nothing cures fear like hope. Though a Saint be surprized at first with fear, yet hope in God will recover him e're it be too late. As it did that reverend Martyr, who recanted for fear. For he mastered his fears soon after, and burnt them with the same hand that drew back before: having in a greater pain least fear. So it is in general or in common with Gods people; it may be at first, some fear, but through Christ, victory over it at last. Thus did the terrible army of Martyrs win the field and Crown of glory; and even so do all by Christ more or less conquer their fears of Death. Take then a good man as a good man, a child of God, (my Text speaking of such an one,) one that is gracious and serious, that walks with God, and there is no dispute, no room for an objection; If, I say, he be eminently righteous, constant in holiness, watchful and careful, closely walking with God; one whose soul Christ his great Shepherd hath restored and leads in the paths of Righteousness, Christ still conducting him, he is not affraid; though he walk in the valley of the shadow of Death. Thus it is with the Saints, Christs Souldiers conflicting with their enemies from Deaths

first Alarum in other Calamities, to its last onset on the Graves brink. The Saints may truly make *Sampson's* Riddle, their Song, *Judges* 14.14. Out of the eater comes forth meat, and out of the strong comes forth sweetness; even so, at worst, out of the *fearfullest* Death, the *liveliest* Hope. And now I think the *Objection* will not in the least disturb my *Application* or the

USE.

And because I have no design to tire the Press, or any ones patience, but to make the Comforts of the Scriptures go down both as quickly and as pleasantly as may be. I shall only add a few words of *Information*, and then of *Exhortation* with *Direction*. And first of *Information* in two things.

First, See how Precious Christ is! who is such a Deliverer as hath not only purchased *heaven* for us, but given us the *first fruits* to taste. He not only frees altogether from *Eternal* Death, but from the fears of *Temporal* and bodily Death. Therefore this being a great benefit we have by Christ, is particularly extolled by the Apostle *Paul*, who preached up the glory of his Dear Jesus, with what singular advantage he could take, as 1 *Cor.*15.56. *Thanks be to God* (saies he) *who hath given us the victory*, that is, over Death and its power; *through our Lord Jesus Christ*. Oh there is the *Emphasis*; there is his *Selah*, as I may say; *Through our Lord Jesus Christ*. Oh! How dear should this Jesus, this Deliverer be to us? Who makes us poor Creatures so dear to himself; as that, sith we must dye, yet the fears of Death should not molest and vex us the remaining part of our life.

Secondly, See the *Possibility* of attaining this Temper of not fearing Death, nay, also the *Necessity* of it.

Be

Be not prejudiced ignorantly against Christs design and your own duty, yea, attainable happiness. Do not say, you cannot attain it; it requires assurance; and assurance rarely, if ever, enjoyed by Saints in this life. Do not jumble mistakes together; you have seen what is required to it; and how Christ works the fears of death out of his peoples hearts. Come, come, say O Saint, hereafter with the Apostle *Paul, I can do all things through Christ that strengthens me*: Say with *David, Though I walk in the valley of the shadow of Death, I will fear no ill, for thou art with me.* Follow *Job's* and others their courage in the expectation of death. Is God any respecter of persons? Is not a childs portion a childs portion? You expect heaven as well as those eminent Saints, and the same Crown of glory: And why should you not fight as manfully as they, who could dare death it self? But still this Information is clouded with some kind of exceptions; And there are that say; Indeed Christ hath delivered Scripture Saints, and some others it may be from the fear of death, and can do as much for us; But yet is any thing in so great an attainment our duty? Or to us possible? Few or none attain a full assurance of faith, without which can any attain to freedom from the fears of death? What you answer is of Eminent Saints, *Paul, Job, David,* who had this rare thing assurance, and so by Gods grace and the power of Christ, they might conquer the fears of Death. And it is evident, though God is no respecter of persons, yet all Gods Children have not equal attainments herein. Well, I know it, and for the most part, nay, I might safely say, alwaies long of themselves; either they resist God more, or seek him less than other Saints; or are foolishly and idly ignorant of his good will, and

their own duty and happiness. Alas! alas! Is it not sad to see how Protestants by a simple distinction, or at least simple use of it, are in this even turned Papists? There is say they, *Certitudo objecti*, not *subjecti*; A certainty of Saints salvation, but not of its evidence to them, as if indeed in this valley of tears, the Saints eyes be always so bleared that they cannot see (one of a thousand) such a mystery and secret. The white stone it is true, hath a new name written in it, which none can read indeed but him that hath it; What? nor he neither scarce at all; is it written in such very small Letters as cannot be seen by the ordinary illumination of Gods people? Such say Saints salvation no doubt is certain in it self; but seldom or never clearly evident to them; to this purpose or effect too many wrong God and themselves too. Well, listen to this too much, and run this dark black notion down into its blind consequences and palpable inconveniences, (which will scarce be avoided, errour in this world multiplying much faster than truth.) This I I tell you will be one said Consequence, the Devil comes on you, and if God permits him, (as such a strange misunderstanding of the Gospel provokes him to it,) then I assure you he will shake you sorely with the fears of death. But pray you now consider at length; Is making of Calling and Election sure, making it sure in it self, or to our selves secure and evident? is it our duty sufficient to draw near unto God with faith, or rather also with the full assurance of it? Is indeed God bound in his Covenant to give the Saints more and more grace, but no comfort at all? Surely, as well not one, as not the other; and the same hinders one, as well as the other, even our ignorance and unwillingness: who as we oft refuse to return to the Lord, so also much

oftener

oftener do we refuse to be comforted. How come we to be commanded to rejoyce in the Lord alwaies? Yea, to count it all joy when we fall into divers Temptations? If no promise of ability from God to enable us to rejoyce. Hath not God confirmed his Covenant by an Oath, that we should have *strong consolation* as well as *strong graces*? Heb. 6. 17, 18. Is not joy one of the fruits of Christs Spirit? Doth not the Kingdom of Christ and government of our hearts consist in righteousnes, peace, and joy in the Holy Ghost? Doth not an Apostle use his Authority thus? *Rejoyce in the Lord alwaies, and again I say rejoyce.* Who dares then preach Gods Word otherwise? And clip the Scripture language, and tell people it is enough, or that it is pretty well, if a *Saint* can say thus, I desire to be Gods child, though I cannot call God Father, Alas! there can be but poor joy in thy desires of being Gods child, if thou knowest not but God is thy enemy. Will this be a comfort to thee, that thou desirest to be Gods child, whilst thou knowest that thou neglectest a strict command of rejoycing in *the Lord alwaies*, flatly rebelling against a Conscience binding Gospel-Law, and putting God off with a Complement, that such Commands are too good for thee: I am sure they are too good to be disobeyed. But to return, Dost thou desire to be Gods Child? Let thy desires be like a childs desires; obedient desires. Dost thou desire to be a dutiful Child? Then rejoyce in thy Father alwaies, and again, I say, rejoyce. Whether is ground of comfort thinkest thou, thy disobedient desires, or Gods free pardoning love? Truly, I question whether there be not a dream in such kind of fancies; fancies I call them, if taken for comforts and rested in. For how canst thou say, if thou Rom. 14. 17.

knowest

knoweſt what thou ſayeſt, that thou loveſt God as a Child, if thou haſt no evidence that God loves thee as a Father? This is to give the Apoſtle *John* the lye, who ſaies plainly, that we love him becauſe he firſt loved us. Some may think it modeſty for a Saint to ſay, I deſire to be Gods child, but dare not call God Father. Modeſty! for a child not to own his true Father! and his real evident love, the ſenſibleſt thing that is felt of God in the world, for God is love. This I know, that ſomething like it, is but ignorance, pride, and floathful reſting in miſerable attainments, all ſadly put together; not that I am any the leaſt friend to a raſh, peremptory, conſtant, and ſudden aſſertion, *My God and my Father:* But ſuch an one I contend for, as ſprings from a ſerious meditation of Gods unſpeakable love revealed in the Covenant of grace, and from the due exerciſe of Grace, eſpecially in the actual worſhipping of God; wherein moſt Scripture Saints have expreſt their higheſt confidence in God as a Father, even at their Devotions. And alſo ſuch an aſſertion I plead for of a Saints intereſt in God as a Father, which together with all the reſt, ariſes from a peculiar operating preſence of the witneſſing Spirit, whereby a Saint is enabled to cry, *Abba*, Father: Which Spirit dwelling in the Saints, and enabling them in all Acts of Worſhip, yea, of their life more or leſs, cannot but give them a ſweet ſence all along alwaies in their hearts of Gods being their Father; unleſs they have ſo ſinned as *David*, driven away the Comforter, and ſo need to pray with him; *Reſtore O Lord the Joys of thy ſalvation, and uphold me with thy free Spirit.* Therefore let Miniſters eſpecially, and all thoſe who ought to comfort one another; let Gods Heralds, I ſay, and Preachers of Goſpel glad Tydings

abhor

abhor to be like the Devils Goalers, to feed the Saints with weak cold comforts, like bread and water of affliction, that will certainly betray them to the power of the Devil, and the fears of Death. What? Comfort and bolster up a Communicant, one that having many years professed true Christianity may now be called within an hour to heaven; What? I say, to comfort such an one with his A B C, his rudiments; that it is a matter of content and rest to him, that he desires to be Gods Child, though he cannot call God Father? We may shut up our Bibles, and cease preaching comfort, if this be enough. Every the least Saint may quickly attain to this, for it is the least that *true grace* can do; it may be as quickly done as said by a *true Saint*. But surely there is something more in drawing near to God, in following on to seek the Lord; even *full assurance of Faith*, Heb. 10. 22. And truly to comfort Saints Consciences with their attaining less then *this* (except in singular cases and conditions of great relapses and sore desertions,) is to comfort them with their reproach; *O ye of little faith*. Is this to lead sad Saints into paths of pleasantness and peace? Or rather to hoodwinck them, and so leave them in the dark unto the Devil, to fright them? Is this to comfort and cure Saints weak hearts? Or rather to keep them weak and valetudinary? Or is it not to play the Mountebanks with them? And by indulging their fears and doubts to take a course to have them alwaies visiting us for our weak Physick; when as Christ hath left us, and all his, *mighty strong Consolations* and *Cordials*; and that with *a Probatum est* thereupon, the probation and experience of every New-Testament Saint. But I will shew you Scripture Divinity, and not sparingly neither, for what I plead;

1 *Joh.* 1. 3.

1 *Joh.* 1. 3. *And truly our fellowship is with the Father and his Son Jesus Christ.* Vers. 4. *And these things write we to you, that your joy might be full.* Chap. 2. 5. *Hereby know we, that we are in him.* Chap. 3. 2. *Beloved, now we are the Sons of God.* Vers. 14. *We know that we have passed from death unto life because we love the Brethren.* Vers. 19. *And hereby we know that we are of the truth, and shall assure our hearts before him.* Vers. 24. *And hereby we know that he abideth in us, by the Spirit which he hath given us.* Chap. 4. 13. *Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit.* Vers. 16. *And we have known and believed the love that God hath to us.* Chap. 5. 13. *These things have I written unto you that believe on the name of the Son of God; that ye may know, that ye have Eternal life.* Vers. 14. *And this is the confidence that we have in him, that if we ask any thing according to his will, he heareth us.* Vers. 15. *And if we know that he heareth us, whatsoever we ask we know, that we have the Petitions that we desired of him.* Vers. 19. *And we know that we are of God, and the whole world lyeth in wickedness.* Vers. 20. *And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true: And we are in him that is true, even in his Son Jesus Christ.* This is the true God and Eternal life.

Here is the right description of a New Testament, Gospel-Saint, and the nature of his confidence, which he holds to the end, maugre all the terrours of Death or Devil. Upon all which let me say thus much, (for I am labouring to have the Axe laid at the root of all horrid fears of Death,) do but consider it seriously; and then judg whether to comfort souls with puny, lazy, and easie reflections on that which is sadly short of

what

what those Scriptures speak to be the attainment of God's Children, whether I lay it be not, to keep souls fully unholy as truly comfortless: for so it is, if *Eph.* 3. 17, 18. I do hold out these Doctrines, which you will find they do; as first, *That great faith is necessary to the working of a great and an awakened affection in our hearts for God and Christ.* Christ dwelling in our hearts by faith roots us and grounds us in a sincere and powerful love of God. Secondly, *That such a mighty affection in us for God is necessary to the begetting in us a larger assurance of his love to us*; For love thinks no ill, but expects much good, especially from God. *That ye*, saies the Apostle, *being rooted and grounded in love, might even* thereby *be able to comprehend with all Saints, what is the breadth, and length, and depth, and height, and know the love of Christ*; even as all eminent Saints have known it, that is, his love to us in particular; as the Apostle Paul phrases it, *Gal.* 2. 20. *I live by the faith of the Son of God, who loved* me, *and gave himself for* me. Thirdly, *That great assurance of Gods love to us is needful unto our perfecting of holiness*; if so be we would be filled with all the fulness of God. Now who that have any fear of God, or pity to souls, dare use any other method of comforting, then God uses? Oh let none comfort others, or themselves, with poor weak tokens of being in a good state, and by never urging home an absolute necessity of the full assurance of faith, even leave them under perpetual guilt, and so unto those fears which make them walk unworthy of the state, hope, or name of Christians. Surely he that delivers from the fears of Death, leaves not poor souls to be torn and tost with extream doubtings of his love to them. Well, I leave this particular Information; Behold the possibility of

attaining this freedom from the fears of Death with all that appertaineth to it, being clear from the neceſſity of our duty, it being required of us; and from the many examples of Saints ſo freed, to encourage us. For with Chriſt, the great Deliverer, this is poſſible; and it is every childs portion, ready purchaſed, and it may be had for going for, to him. He is both able, willing, and ready to ſave to the *uttermoſt* them that come unto God by him.

Uſe 2. Now I come to the ſecond Uſe, and that is of Exhortation, in two words.

Firſt, Let every poor ſoul look to it, to get grace, to be in the number of real Saints, for whom Chriſt intercedes, as before my Text, ſaying, *Behold I and the children which thou haſt given me.* This Text ſpeaks no comfort to any carnal wicked perſons. In the time of Peſtilence, and an hour of ſudden Death, they have no fence againſt the Devils fiery darts, and the flaſhes of hell; no Antidote againſt the killing fears of Death. But let them flee penitently and believingly to Chriſt for refuge, yea, to Chriſt, firſt for grace, for repentance unto life, and for faith in his bloud, and then for ſafety; and if the Son make you Sons, and ſo free, ye ſhall be free indeed.

Secondly, I beſeech you that are Saints, Gods children, though but a little flock, little children, yet do not you dread Death. I do not ſay, Do not think of Death; Alas! who can but think of it? I do not ſay neither, Be not ſeriouſly ſenſible of it. But I beſeech you for the ſake of Jeſus Chriſt, for his honour ſake who is your King, and your own, who are his Souldiers, I ſay, quit your ſelves like men, ſtand to it ſtoutly, ſink not under the fears of Death. Alas! you are not to fear your laſt encounter, if God hath given you any

victory

victory over your greatest, and only mortal enemies the World, Flesh, and Devil. Saints at last should be like experienced Souldiers, used to encounters, and warrisht with spiritual Combates, so that they should rather scorn, then fear the last and harmlessest enemy, Death. But I shall only add; That this freedom from the fears of Death is a priviledge Christ hath purchased for this present state, for this life. Now what Saint can find in his heart to lose so great a Legacy left by Christ, so great a purchase and benefit of his Death? So great a Deliverance? And foolishly multiply to himself self-willed fears, or which is worse, self-willed grounds of fear; as lust, passion, worldly incumbrances, or worldly mindedness, idleness, vain, frothy, foolish actions and carriage; or if not so, then it may be, ignorant suspicions of Gods mercy. All these things do but arm Death, and thine own Conscience to wound thee; oh look to thy self, make haste, for Death hastens apace. O! what true Child of God but would so long to be rid of this disingenuous temper of *fearing Death*, as to be even hourly on his knees begging of Christ this benefit of his gloriously conquering death, which if a Child of God receives not in this short, and now if ever, uncertain life, he will altogether miss that which is so goodly a part of the Saints Portion, which is proper to, and fitted for this present life, even before Death comes to encounter us. Well, abandon these fears with the grounds of them, and then though Death come quickly, yet through Christ you will grapple well enough with it. And oh that men were wise to get from Christ by all constant importunity, some of this blessed deliverance from the fears of Death, and oh that by a continual carelessness, because not presently seized by

the Plague, or any other mortal sickness, they would not desperately venture it, and so sadly abandon themselves to the frights of the Devil in an hour of sudden death. Now if any be awakened, either by Gods *Word* or *Providence*, to look after this great benefit of Christs death; which is, to be delivered from the servile fears of their own; then let such consider this Counsel which the Scripture gives in the Case.

First, *Have a care of harbouring one moment any known or knowable guilt*; For it receives from the condemning Law strength to arm Death with. I wonder not that those Saints who have at any time much guilt upon their spirits, do then fear Death. If sin be not examined and found out, which is not done by many Saints, who even just fit themselves in some sins, not judging them to be sins, nor much caring to examine lest they should prove sins, and so to be parted with, contrary to a dear humour; and so calling good evil, and evil good; no wonder in such a case that the *Woe* belonging to such, when executed, as well as threatned, frights them. If Saints for want of due consideration and examining themselves, do not only commit, but continue in sin unrepented of, as the Plagued *Corinthians*; no wonder that they are surprized, not only with the fears of death, but with sudden death it self. Oh! shake your Consciences, rouze them up to discharge their office faithfully; let your heart smite you for the least sin, or evil thought; and oh harbour not guilt, let it not lodge with you one night, no not an hour; for so long you will be liable to horrid fears of dying. It is so, and the very truth of many Saints condition. Therefore find out that which troubles your peace, and provokes God to leave you to the fears of Death; finding it out,

labour for the assistance of Christs Spirit, for one look from Christ, for one manifestation of Gods love that may break your hearts, and make you weep bitterly, repent and grieve throughly: thus shall not sin come upon you with an afterclap, with a repentance to be repented of. Weep for sin according to the demand of the Gospel, which requires not a little grief, though less then sin deserves, for it deserves hells weeping and wailing and gnashing of teeth. Do this, Believe and Repent, Repent and Believe; and then you will find in your hearts little or no fears of Death. For peace of Conscience will thus become firm, and will cast and keep them out, yea, defend the heart through Christ. I say, therefore dayly, yea, hourly exercise faith, together with repentance, that is to say, a vigorous faith; which is never forlorn or forsaken of good works, and such a faith in Christ will be your victory over all base fears of Death. Be not then, O souls, too hasty in your exercise of faith. Believe again and again, really and truly presenting to your selves the severity of the last and solemn judgment of God. Believe not only till some ease come, but till you be willing to dye, if the Lord will, presently. For did you arraign your selves in bitter Confession of sin as before Gods Tribunal indeed: No less faith would serve your turn, then such as would carry you boldly from your knees through Death to Judgment; for you may so examine and judge your selves, as to be confident in Christ that you shall never be judged of the Lord.

Secondly, *Resist the Devil*, I mean these his temptations to fear death; resist both him, and all his temptations; as, those to sin, so despair of its pardon, and to fear its wages Death. Have at (*It is written*) for

him,

him, if not to wound him, yet to gall him; If nothing be readier, dart this Text into his foul mouth to stop it; this Text, managed with faith, will fright the Devil more than he can fright you. This Text is in this case like *Goliahs* Sword, none like it. Take Gods Word; for it will wound him, and make him run too, by the power of the Spirit of Christ. Well, thus resist the Devil; fear him not, he is a conquered enemy. *Christ hath destroyed him that hath the power of death*, saies the Apostle. And therefore I desire you to resist him for two reasons.

First, Because your Captain hath done it. It is fit for Souldiers to fight against such as their General Charges; It is not fit for you to yield to the Devils temptations to fear Death, when as Christ, the Captain of your salvation, hath overcome him, as his, and your Enemy, destroying him that had the power of Death. This were to raise arms with the Devil, and to strengthen him against Christ and your own lives too. But,

Secondly, I advise this, because it is the way of Christ, his Method of ridding his children from fear. He first destroyed him that had the power of Death, that is, the Devil; and all this that he might deliver his people from fear of dying. So do you, follow Christs Methods of war. Would you be delivered indeed by Christ from the bondage fears of Death? Then do as Christ, resist him that hath the power of Death. The Promise you know encourages this stoutness. Resist the Devil and he will flee from you; which when he doth, your fears of Death will flee after him; because it is he only that hath this power of Death. As one saies, *Timor attrahit ad se Damnum*, Fear or Cowardize invites

the

the Devil to come to us; the Coward trick indeed, who never fighteth but when he thinks his enemy fears to resist him. So I may to be sure say on the contrary, that as *to fear the Devil* draws him upon us, so *not to fear him* keeps him off on's. Courage in resistance will put him to flight, for he is an absolute Coward to Christ and stout Christians. If this be not done, I mean, if the Devil be not fully resisted, all is in vain; that man will scarce ever keep his Conscience quiet that tamely suffers the Devil to play the merciless Souldier, Sophister, Goaler, or Executioner with in; Master the Devil, and then having made thy peace with God, thou hast only thy Conscience still to pacifie from time to time with that blood that hath pacified God. Well then, take this course; do as Christ did in his fighting, and you will without doubt fight a good fight of faith, and finish your course with joy.

Thirdly, *Love not the world, or any thing in it, but in order to it*; Love not your life too much, exercise self denial. Did we love God and our selves aright, we should not fear Death. Perfect love casteth out the fear of Death; But imperfect love, love divided, the love of God, and of the world too. I mean, the comforts, pleasures of this life, sweet Relations, or the like; oh this imperfect love, instead of casting out, doth but hatch and harbour the fears of Death. Fear then to love much any thing of this world, though never so lawful an enjoyment, would you not fear Death. There is more in this than Christians will be aware of. But doubtless, the inordinate love of worldly comforts, and the imperfect love of God, makes men afraid to dye. To this I may add, Prize spiritual things above worldly, place your sensible dayly, yea, hourly happiness in spiritual things;

things; count them not only your food, but feast; yea, recreation too; alwaies reckoning thus to be merry. *My Meditation of God shall be sweet*, saies *David*, *and I will be glad in the Lord*. Let the comfort of your lives, your choice, constant delight and treasure be heavenly things; then you will never fear death. For as it is a comfort when an house is on fire to save all the goods, especially all the treasure. So though the Plague or any death fire the body, this our tabernacle of clay; yet will it not be a quieting comfort that our Treasure is safe? And that we have a better house to go to, not made with hands, in the highest heavens?

Fourthly, *Watch*. It is Christs direction. The uncertainty of the time of death and judgment, hath this Use of Exhortation annexed to it by a greater *Ecclesiastes* then *Solomon*, Christ himself, who preached as never man did, and spake as never man spake; saies he, *What I say unto you, I say unto all, watch*, Mar. 13. 37. *Job* knowing his Redeemer lived, knew both his protection, and his duty; waited all the daies of his appointed time till his change came. He was every day at *watch*, looking for his last enemy, Death, and *therefore* little feared what he could do; *therefore* he had not so much fear of Death, as hope in God though he should slay him. Oh! watch, watch; For you know those that watch in an Army are less affrighted at the approach of an enemy, then those that are alarum'd out of their sleep: So it is as to the fears of Death, we therefore fear it so much, because we so little think of it, or expect it, putting the evil day far from us; and so, suspecting it not to be near, fall to sleep, keep no watch; and then if on a sudden this last enemy Death approach, and seem to be very near us; we being alarum'd out of our foolish

sleep

sleep are affrighted. Therefore *Solomon* deals wisely with the young man, *Eccles.* 12. who thinks death farthest off, I say, he presents the young man with a most lively and unparallel'd description of his latter end; puts him in mind betimes of his latter daies; that so meditating and expecting such an end of his daies, he might not be affrighted at death, nor unprepared for judgment. Oh! watch, watch; for certainly, Christians, familiar thoughts of death, if according to Gods Word, would breed in us the contempt of Death.

Fifthly, *Be faithful in celebrating all Gospel Ordinances of Gods Worship*; Communion with Christ in them raises a mans ambition above his Cowardice, and makes him covet to be with Christ, though it be by Death. Remember that of *David*, Psal. 24. 4. *Though I walk in the valley of the shadow of death, I will fear no ill, for thou art with me.* In the next verse but one he shews *where* God and he met, *ver* 6. *I will dwell in the house of the Lord for ever.* Communion with his shepherd, especially in holy Worship, made him fear no evil that death could affront him with. Two Ordinances of the Worship of God, and for Communion with him, I only hint as expedient to this present purpose, because one of them I must speak more to in the Conclusion, they are Prayer and the Lords Supper.

First, *Prayer*, *The end of all things is at hand, be sober and watch unto Prayer*, 1 Pet. 4. 7. *Thy end* to be sure is at hand, watch and pray. Watching is of little avail without Prayer. *If you be wise pray much in faith.* O, Saints, have you never found in prayer heavens gate opened to your knocking? Do but *prevail* once in prayer *with God himself*, as Princes, and Israelites in-

deed, and you will easily *overcome* his Serjeant *death* it self, much more its fears. They that use in Prayer to enter into the holiest by the bloud of Jesus cannot much fear that Death should at last make them miss their good old way to heaven.

Secondly, *Receive the Lords Supper as oft, and as worthily as you can*; Many quiet their Consciences by receiving that Sacrament upon the point of Death. But truly, solid joyes, and the best preparations for death, are the result of a godly remembrance of Christs death, all along in our life time. What quiet can any have from such a practice? That is, to neglect the Ordinance and duty of remembring Christs death all their life, and to remember it only at their death? Oh! seeing fears of death, are sad associates and *Companions* of our life, even all your daies remember Christs death, by *vertue* whereof you are to be delivered from such troublesome *Company*; as it is clear in the preceding verse to my Text, *That through DEATH*, saies the Apostle, *he might destroy him that had the power of Death; and deliver them who through fear of death were all their life time subject to bondage*. This is a deliverance you see wrought through Christs death. O Saint study it, eye it in faith, till thou feelest the vertue of it in thy heart, easing thee of thy fears of Death. Thus Christ undertook thy Deliverance even by his own Death. Thus then do thou manage this thy deliverance by due remembrance of thy Saviours death; which remembrance in the use of the Lords Supper (if it be the highest Gospel Ordinance, as none doubt it so to be,) is the most effectual means to subdue, as all sin, so all fears of death. The death of Christ kills sin, guilt, death, and Devil; and will it not by faith destroy the fears of Death? Surely it will

will. Only take *heed* to thy self in receiving the Sacrament of the Lords Supper; for else thy *remedy* may prove thy *poyson*. An unbecoming remembrance at that Ordinance of Christs death, may cost thee thy life, and bring the Plague to thy body, as many good Divines are of the opinion that the Plague raged amongst those unworthy Communicants of the *Corinthians* that were even many of them weak and sickly, yea, many fain asleep. A Plague sure; because many sick and many dead.

Sixthly, *Maintain a very exact and holy Conversation*; walk with God in thy Closet, and in thy house in a perfect way. Who was it that had a desire to be dissolved? Who was it? That by all means laboured to attain to the resurrection of the dead? To enjoy by death the perfection of glory, and that without the least fears of Death? Was it not that holy man the Apostle *Paul*? who as you find in the same place, *Phil.*3.13. counted not himself to be already perfect; forgetting those things which were behind, reaching forth to those things which were before, and pressing towards the mark for the prize of the high calling of God in Christ Jesus. He prest forward, yea, would have prest too through Death gladly, that he might attain to the Resurrection of the Dead. He that hath a Conversation in heaven, will least fear his passage thither by Death, having in his life time been much used to be above. Those that set their minds on things above can look much beyond death, and see all clear. A holy conversation in heaven is a conversation beyond Death. Certainly, none fear death more than wicked men, whose Consciences are somewhat awakened; and none, next to them, fear death more than careless Saints. Strict

livers are not only fearless of Death, but desirous of it. The Apostle *Peter* speaking of sufferings, counsels thus, 1 *Pet.*4.19. *Let them that suffer according to the will of God commit the keeping of their souls to him in well doing as unto a faithful Creator.* Truly, for Saints not only to suffer, but to dye as well as others is the appointed will of God. Let them then commit the keeping of their souls to God in death, or under the expectation of it, *in well doing* as unto a faithful Creator; for then they can no more fear Death reasonably, then they can Gods faithfulness.

Seventhly, *Make a good improvement of all afflictions.* Conquer them by faith and patience, and you will better deal with Death. The Apostle *Paul* triumph't over Death, (as you have heard) because more then Conqueror over tribulations, persecutions, and the like sorrows. Truly, overcoming these afflictions he bids a defiance to Death it self, let *it* do its worst; he is perswaded that neither life nor death, neither the troubles of life, nor the pains of Death, if not the first, sure not the later, can separate him from his happiness, the love of God in Christ Jesus. Therefore you find a remarkable passage in *Phil.*1.13, 23. near together in the same Chapter; first he mentions his bonds in Christ, or for his sake in *Cæsars* Palace, then quickly mentions his desire to dye, to depart this miserable world. This is the unspeakable happiness of afflictions when improved; they make us not only weary of this life, and desirous of the Saints everlasting rest; but they harden us, and animate us to go on to conquer the remains of death at the last hour. None live or dye more courageously then the most exercised Saints, trained up in great afflictions and sufferings for righteousness sake.

Eighthly,

Eighthly, *Study the great Examples of this Deliverance*; Scripture Saints and others that have not feared death; though subject to the like passions and infirmities that we are; as *Job*, *David*, the Apostle *Paul*, and others. Example is cogent; and their courage as well as patience was recorded for our imitation. Now this is the great advantage we have by such examples: A poor soul is encouraged to expect the same deliverance by Christ that such Saints before obtained freely, seeing as God, so Christ is no respecter of persons, especially no partial Father to his own children, who have all an equal interest in the Common Saviour, and Deliverer. Consider that seriously and take courage. Remember once and again that *Heb.* 7. 25. He is able to save to the uttermost them that come unto God by him; them, that is, whosoever come, them as well as the Apostle *Paul* himself; *Stephen* and *Apollo* as well as the great Apostles *Peter* and *Paul*; and the Apostle *John's little children* as well as *himself*, so long as they be children of God, and come to God by Christ. As the Apostle *Peter* speaks; *God* (saies he) *making no difference between them and us, even all one in Christ*, as to the benefits of his death. I beseech you consider also your living and dying Saints, whose eminent lives are fresh in your memories; consider and trace in them the evident footsteps of this glorious deliverance from the fears of Death. The great instruction that the life and death of truly Christian friends do teach us, is to dye well and comfortably. And their evident victory over Death should animate the following files of Christian Souldiers to fall on; and that with more courage upon death, then death can upon them.

Ninthly, *Trust in God*; Believe in God, believe also in

in Christ; we find in Scripture that nothing we can do is a more present remedy against disquiets and fears, then a present exercising this heavenly grace of trusting in, and cleaving closer to God even when trouble is nigh, very nigh, *Why art thou disquieted O my soul, hope in God.* Again, *What time I am afraid I will trust in thee*, and many such instances. Well, the Devil fights thy soul with the fears of Death: Do thou charge him again with thy hope in God. Take this armour of God. Hope is a proper weapon to fight against fear; and the longer weapon too I will assure you. It is a proper match for fear, and much more valiant through Christ, then the fears of Death can pretend to be, for and through the Devil. Therefore to promote this grace, so highly conducing to the design of Christ in delivering his people from the fears of Death, or of any dismal misery that can usher in Death to us; I shall conclude with a discovery of some things that make for us all, many ways; as well as for the due Complexion of this needful grace of hope, which, I confess, may blush, but never grow pale and wan upon the nearest approach, or roughest touch of Death, we will leave that dull complexion to the lumpish fears of Death. Well, to get this healthful lively grace of hope.

First, *Labour to know well God and Christ, with the design, merit, and power of his death.* There is nothing knowable of God, as the truth is in Jesus, but it conduceth to a Saints confidence; labour therefore to know as much of God as thou canst, *Psal.*9.10. *They that know thy name will put their trust in thee.* And indeed who will trust a stranger that he knows not? See further, *Prov.*22.17,18,19. *Bow down thine ear and hear the words of the wise, and apply thine heart unto my knowledge.*

ledge. Vers. 18. *For it is a pleasant thing if thou keep them within thee, they shall withall be fitted in thy lips.* Vers. 19. *That thy trust may be in the Lord I have made known to thee this day, even to thee.* Vers. 20. *Have I not written to thee excellent things in Counsels and knowledge?* And all this excellent instruction from Christ is to this very purpose, that thy trust may be in God. Read Gods word much, labour to understand his blessed pregnant promises, his wisdom, power, and faithfulness, especially his love, to comprehend with all Saints the *breadth*, and *length*, and *depth*, and *height* of it. Know God much, and you will trust him the more, as *Psal.* 9. 10. *They that know thy name will put their trust in thee: For thou Lord hast not forsaken them that seek thee.* Thy *faithfulness*, O Lord, is so experienced, who that knows it, but must trust in thee. How came *Job* to trust God though he should slay him, so be so fearless of any death? Truly, he had excellent knowledge of God, yea, and of Christ too, He knew his Redeemer lived. But let thy knowledge of God and Christ be such as includes Eternal life, for the Devils know God, they believe and tremble; Let not thy knowledg be like the knowledge of the filthy Devils, but like the knowledge of the pure God, let it shine and sparkle in all holiness of heart and life. Be good, and do good, as well as know good; be like God, and do like God. Get a renewed heart, and a reformed life, that so beholding as in a glass the glory of the Lord, you may be changed into the same Image, from glory to glory, even as by the Spirit of the Lord, 2 *Cor.* 3. 18. Oh continue beholding Christs glory as in a glass, till you see your selves somewhat like him, and then you cannot see any thing to fright you, for as you have it, *Psal.* 91. 10. *The*

RIGH-

RIGHTEOUS shall be glad in the Lord, and shall trust in him, and all the UPRIGHT in heart shall glory. Now surely Death and its fears shall not forbid it, and make this Scripture a lye.

Secondly, *Use thy self to it, to trust in God.* Exercise thy self extraordinarily unto this part of Godliness; so no changes will put thee out; no, not thy last change. *Job* could trust God in one sad condition after another, though sadder and sadder. And then at length he could do so as well, even at death; though God himself too should slay him, he could not be put by his good use and holy custome of trusting in God, *Psal.* 62. 8. Trust in him *at all times.* And if thou dost, I will assure thee, thou wilt at no time much fear death, or ought else but God. But,

Thirdly, *Especially in times of danger*; as when War, Plague, Famine is begun, or any other mortal Calamity. When thou art in the valley of the shadow of death, then it is high time to trust much in God, and to pluck up thy heart, *Psal* 2. 12. *When his wrath is kindled but a little, blessed are all they that put their trust in him.* That take warning betime, and return to him that smites them, that cling to him, and kiss the Rod at the *first sight*, or the *first lash* at least. Oh that men did but know the things which do belong to their peace, to their speedy averting of Gods dreadful judgments. Oh that men would trust in God and cleave unto him, yea, to his feet, humbling themselves under his mighty hand, when he begins to plague them; that so he may not be provoked to chasten in his hot displeasure. This *David* earnestly prayed against, and as earnestly laboured always to prevent: For the very enkindling of Gods anger is dreadful, but its waxing hot most lamentable, desolating,

desolating, and full of horrour; who can dwell with everlasting burnings? Oh therefore saies a wise *David*, that had felt Gods anger, when his anger is kindled but a little, blessed are all they that put their trust in him.

Fourthly, *Trust in God when thou findest thy heart most fearful*; That is the very nick of time, that makes thy duty of trusting God most seasonable and advantagious to thee; and therefore an hour, wherein thou mayst expect the assistance of Gods Spirit to bear thee up, according to *Davids* confidence, grounded on good experience, *Psal.* 56. 3. *What time I am afraid I will trust in thee; Why art thou disquieted O my soul? Hope in God.* And again, *This I call to mind*; What? Truly *that my strength and hope was perished from the Lord; yet therefore have I hope.* As God, so a gracious soul will be seen in the mount. God helps in extremity, lest the Spirit he hath made should fail before him, as the Prophet admirably; therefore let thy trust in God be at work, when to be sure Gods power is at work too; and that is in extremity; set in with God, and thy Spirit shall be sustained. When the fear of near approaching Death charges thee home, and thy heart sinks within thee, O let it not sink like a stone, as *Nabals*, but pluck it up and charge it again with a more lively hope in God. This do, master thy fears and conquer. For it is often found that Cowards when they can master themselves and their own fears, turn most valiant and daring against their enemies.

Fifthly, *Clear up thy interest in God and in Christ.* A Child trusts his Father best, a Loyal Subject his good Lord and King. To trust in such a relation is an easie, because a genuine and natural work *Psal.* 7. 1. *O Lord my God, in thee do I put my trust.* Psal. 42. 5. *Why art thou*

cast down, O my soul, and why art thou disquieted within me? What is the matter? The matter! alas! War, Pestilence is at the door! Peace, O soul *hope* in God. Alas! but how shall I? Away, away, how shalt thou not? Dost thou not know that *God* is the *health* of *thy* Countenance and thy God? Yet this very *David* could cry out sometimes as forsaken of God, as if cut off from Gods eyes. Oh that Gods People now a daies would not imitate Scripture Saints only in their complaints, and weeping, but also in their rejoycing, and singing; not follow them only in their diffidence, but in their confidence also; and not only in their dark paths, but in their *Lucidis intervallis*, as *Isaiah* phrases it, *Walking with them in the light of the Lord.* O be not like Scripture Saints in their spiritual swooning away, but in their coming again to themselves; be like them, not only in their desertions, or dejections, but their more usual assurance of Gods love. Oh labour to speak the Dialect of Gods Children with *David*, either in the phrase of *Psal.* 3.7. or 119.94. either thus, *Save me, O MY God:* Or thus, *I AM THINE, save me.*

Sixthly, *Rely on nothing else. Trust in the Lord with all thine heart, and lean not to thine own understanding,* Pro. 3.5. That is, to the devices of thy heart for security, refuge, help, preservation in danger. *Some trust in horses*, saies the Psalmist, and some, I may say, in Country houses and air; Go to them in time of Pestilence they may, but only in case duty and necessary business bind them not to the contrary. He that flees the Plague and runs from his Duty, may most likely but rush into the Plague, as I may say, or worse, whatever he now thinks. Some trust to their invention of Antidotes against the Plague, to their own, or other mens devices

for

for help, and succour in time of danger; use them they may, but trust to them, and their danger is a hundred times the greater; for cursed is man that trusteth in man, much more that trusteth in himself, that leans to his own understanding; for he that doth so, would if he prospered, (which it is pity therefore he should,) I say, he would *sacrifice* to his own *net*, as well as *lean* to his own *understanding*.

Seventhly, *Praise God much; even with thy soul, and all that is within thee, under the greatest Judgments*; It is a duty most of all seasonable, necessary, and advantagious to thee. Art thou alive? Praise God, as the living, the living should do; especially, I say, in time of danger. Therefore *Jacob* in his time of danger and fears, began his prevalent and successful prayer for deliverance, with (*Less then the least of all Gods mercies,*) For a thankful and chearful acknowledgment feeds faith and hope with former good experience; and dispels fear of evil to come with a joy in the Lord, who is the presentest and the greatest good. *Be careful for nothing*, saies the Apostle; How so? What remedy against disquieting care and fear? Truly, *Prayer and Supplication with Thanksgiving*. In dangers and troubles I judge it very fitting to begin our Prayers with Thanksgivings, thanking God for what we have, when all seems to be a going; and we our selves too, who are less then the least of all Gods mercies; But especially because by Praises in the beginning of our Prayers we sing out our fears, and tune our hearts to pray in faith. But seeing both Praise and Prayer are so useful to increase faith, and blast fear, I will never contend for the priority of either, so put them together, let them never go asunder. To conclude then,

to pray much. The admirable way under heaven by Christs blessing to conjure all base fears quite out of the heart. For if ever faith be emboldened, it is in prayer. Prayer it is the improver, as of all grace, so especially of faith, *Psal 62.8. Trust in the Lord at all times:* But how shall we do that? It follows, *Ye people pour out your hearts before him*; then he adds, *God is a Refuge for us.* That is certain, as the Prophet thinks. Oh the confidence in God that they arrive to, who in danger can pour out their hearts before him! Faith when we pray aright doth in every Petition get faster and faster hold of God. Thus the soul in Prayer works it self even into Gods arms of mercy, and Christs bosome of love. Thus in danger we nestle closer into the Clefts of our blessed Rock till the indignation be overpast. You know that excellent Counsel, *Isa. 26.20. Come, my people, enter thou into thy Chambers, and shut thy doors about thee: hide thy self as it were for a moment, until the indignation be overpast.* Wouldst thou be so safe? Then as Christ counsels, *Mat. 6.6. But thou, when thou prayest, enter into thy Closet, and when thou hast shut thy door, pray to thy Father which seeth in secret; and thy Father which seeth in secret, shall reward thee openly.* There is to this purpose a very edifying inference may be easily gathered from *1 Tim 5.5.* Where you have the Apostle's good widow mentioned, and that she trusted in God, but that is not all; It is not a poor rash flourish, (I trust in God, and I hope in the Lord Jesus,) which is but a dream, nay, a vain and empty breath, the poor ignorant prophane persons hope, which quickly gives up the Ghost. But saies the Apostle, *The good widow she trusteth in God, and continueth in supplications and prayers, night and day*; Thus she upholds her Confidence in

God.

God both day and night; Woe be to those that say, they trust in God day and night, and yet scarce pray at all in good earnest, day nor night. The Apostle saies indeed that this good widow is desolate, hath none to help her; but yet to facilitate her faith, you know God hath especially revealed his tender care of widows, yet *their*, even *their* trust in God (if they will make any thing on't) must be raised and enlivened through continual supplications night and day: So must every one of us do, who make God our refuge in times of danger. I think every one of our hearts tells us without asking, what need we have to trust in God under this sad *Visitation*, and sore *Judgment* of the *Plague*; we may quickly sit in our Families, *as a desolate widow*; yea, how quickly may we be shut up in them, as many are at this time. Well, if we would approve our Consciences to God in this duty of trusting in him, which is our wisest and safest practice, let us be exceeding fervent, yea, constant too in our supplications and prayers day and night. It is the use, you sadly know, (as of old) when a poor forlorn Family is shut up for the Plague, to make upon the door a Red Cross, and to write over, or by it, (*Lord have mercy*, &c.) But as you love your lives both before and after infection, instead of that Red Cross, have faith in the bloud of Jesus; get your souls well sprinkled with it; And that which effectually cures the Plague of the heart, can more easily and quickly cure the Plague of the body: And so Christ may be your *Passeover* indeed; the destroying Angel may *pass over* you, and not touch those that are careful by *faith* to get their hearts well *sprinkled* with the *bloud* of this *immaculate Lamb* of God. And then instead of that short [*Lord have Mercy*] do you *pour out your souls before the Lord*, who poured

out his heart bloud for poor ſinners.

And to encourage you in the whole; even in all your labours to attain ſuch a faith and confidence in Chriſt, as may by his power work out of your hearts the ſlaviſh fears of Death: Take that excellent place of Scripture, *Nahum* 1.7. *The Lord is good: A ſtrong hold in the day of trouble*; *AND HE KNOWETH THEM THAT TRUST IN HIM*; to be ſure that truſt in him, like *Job*, *though he ſlay them.* Be aſſured of it, *your Father which ſeeth in ſecret,* (in the ſecret Cloſet, nay, in the ſecret Chamber and houſe ſhut up; he that ſeeth in ſecret) *will reward you openly.* So that if you do indeed firmly believe in God, and believe alſo in Chriſt, you ſhall be able to ſay, and that from ſome ſweet and great experience, that in very deed, *When his Wrath is kindled but a little, bleſſed* (*YEA, THRICE BLESSED*) *are all they that put their truſt in him.*

FINIS.